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# The Outlook of Missions



VOLUME XIX

MARCH, 1927

NUMBER 3

## An Earnest Toiler Died at Sea

REVEREND WILLIAM E. HOY, D.D., LL.D., was a missionary of our Church for forty-two years; fifteen were spent in Japan and twenty-seven in China. Owing to the unsettled conditions in China, he, in company with others of our workers, was on his way to America. The fact of being exiled, and the fear for the work so dear to his heart, brought on a physical collapse, which led to his sudden death at sea on March third. Every medical attention was given him by our own two physicians, Dr. J. Albert Beam and Dr. J. Calvin Stucki, as well as the kind care of the surgeon of the S. S. President McKinley, but all was in vain.

In one of his last letters to me, Dr. Hoy has left a testimony that we do well to heed at a time when there is so much distress in China, as well as disheartenment among some of our own Church members. He wrote: "Whatever may come to us, please remember that Mrs. Hoy and I do not regret our having served so long in this land. Service has been joy. One year and a half ago we returned to a *Changed and Rapidly Changing China*. We may be too old to readjust ourselves to the new environment; but surely this inability must not embitter us. Both God and man have been gracious to us all our years in this land of the 'Far East.' In all our efforts we have tried to hold up Christ and Him crucified; and we still believe in Him who was sent into the world to save those who will receive Him. Should we be driven out tomorrow, our labor in the Lord has not been in vain. In these discouraging days there are many Chinese who by letter and by personal calls testify to what the Christ preached or taught means. For all this we take heart and rejoice for the service the Lord has owned."



REV. WILLIAM E. HOY, D.D., LL.D.

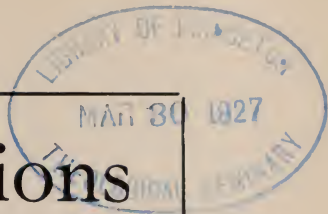
*"Let not the Board and the Church become discouraged. God's right arm of salvation has not been shortened. The CHURCH still lives."*

ALLEN R. BARTHOLOMEW, Secretary.



ALUMNAE, TEACHERS AND SPECIAL GUESTS AT THE FORTIETH ANNIVERSARY EXERCISES OF MIYAGI COLLEGE, SENDAI, JAPAN

Dr. and Mrs. Hoy are seated near the center of the second row.



# The Outlook of Missions

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# The Quiet Hour

JULIA HALL BARTHOLOMEW

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This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent. —St. John, 17:3.

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Ours the task sublime  
To build eternity in time!  
—EDWIN MARKHAM.

---

"By ways that we know not, lead us to the heights on which Thy sunshine rests forever."

---

No sorrow is too great to endure if it reveals to us some new beauty in Christ, or brings out in us some new feature of Christlikeness.  
—J. R. MILLER.

---

Come, my soul, God bids thee join His choir!  
He makes room for thee. He would hear thy voice, not only in choruses, but in a solo. I can give to God a bit of music that none else can bring.  
—MARK GUY PEARSE.

---

"I know not where His islands lift  
Their fronded palms in air;  
I only know I cannot drift  
Beyond His love and care."

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Whether we accept Christ or not, His power and influence is the most stupendous fact in the world, and we cannot remove it by a closed mind.  
—JOHN GARDNER.

---

Make this forenoon sublime,  
This afternoon a psalm, this night a prayer,  
And time is conquered, and thy crown is won.  
—EDWARD ROWLAND SILL.

---

"Work is religious, if it is good work, well done. Indeed, good work, be it ever so commonplace, is a form of worship. Out of it grows character."

---

Follow with reverent steps the great example  
Of Him whose holy work was "doing good":  
So shall the wide earth seem our Father's temple,  
Each loving life a psalm of gratitude!  
—JOHN G. WHITTIER.

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It does not take long to tell where a man's treasure is. In fifteen minutes' conversation with most men you can tell whether their treasures are on earth or in heaven.  
D. L. MOODY.

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If you want to deepen your sense of God, put your life on the highest level you know, and then make a persistent effort to keep it there!  
—JAMES GORDON GILKEY.

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"What we call self-denial is but the displacement of the lower by the higher and better self, the realization of greater happiness by self-control."

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The silent skies are full of speech  
For who hath ears to hear;  
The winds are whispering each to each,  
The moon is calling to the beech,  
And stars their sacred wisdom teach  
Of Faith, and Love, and Fear.  
—PHILLIPS BROOKS.

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"A good deal of the joylessness of life comes from the fact that people have not learned how to enjoy themselves, how to extract the joy out of ordinary things, out of the tame, familiar, commonplace duties and occupations of life."

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"Waste no tears  
Upon the blotted record of past years,  
But turn the page and smile, oh smile to see  
The fair white pages that remain for thee!"

---

Give us to drink that heavenly draught which is life, the calm patience which is content to bear what God giveth.  
—GEORGE DAWSON.

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There is no work we can do in the world that can serve the world as can the faith and the love which live in us. —RICHARD ROBERTS.

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## The Prayer

OUR Father, teach us so to dwell with Thee and to receive of Thy Spirit that we shall not fear what man can do! Help us to be firm in duty, true to conscience, loyal to Thee! In Christ's name. Amen.

# The Outlook

VOLUME XIX  
NUMBER 3  
MARCH, 1927

# of Missions

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*OUR MOTTO: The Church a Missionary Society—Every Christian a Life Member*

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## THE MISSIONARY SITUATION IN CHINA

*(Note—This important statement was approved by the Committee of Reference and Counsel of the Foreign Missions Conference of North America at its meeting on February 16, 1927. The Committee instructed its officers to send the statement to "all the North American Boards working in China for their consideration and such action as they may deem necessary or desirable." We commend it to the careful attention of everyone of our readers.—Editor).*

THESE are stirring times in China—times pregnant with great opportunity and also with serious danger. Wise action now may prove of immense value to the future of the Christian Church in China. If rightly perceived, the opportunities for giving a vital spiritual message to the Chinese people are the greatest that have ever come to the Christian forces in China. These times, therefore, call for faith and courage, for earnest prayer and unselfish service.

China is becoming a nation. The possibility of a strong and united China, the overthrow of the militarists, the establishment of real democracy, and the economic uplift of the poverty-stricken masses are the aims that fill the hearts of the Chinese people with expectation and hope. They see on the horizon the glimmerings of a possible solution of their national problems. In the last twenty years there have been no days of such hopefulness for the Chinese nation as now.

The Christian Church in China is growing in its consciousness of its responsibilities and opportunities. It will gain in spiritual power as it repulses the attacks made upon it along various lines. It is attacked because of the foreign nature in her organization, administration, personnel and support. The attack is not so much on religion as on foreign

influence in the church. Again, the Church is denounced as an instrument of capitalism. This is a challenge to the Church to define more clearly what is the Christian attitude toward the existing social order. The needs of the farmer and labor groups call for sympathetic consideration and relief. And, again, the Church is attacked as an outworn institution, a relic of superstition, and an opponent of human progress. This is the criticism of the atheist and agnostic. Still another line of attack is on the ground that the Church does not practice what it preaches. This calls upon the Church to purify its own life and make its practices more consistent with its own ideals. Clear thinking on the problem of the relation of Christianity and politics is required. The principle of religious liberty must be safeguarded. Everywhere the Church is being compelled to seek a fuller understanding of the Christian message. Where the Church is intimidated and persecuted, Christian devotion is being strengthened by its severe testing. Christian leadership is being developed. We rejoice and give thanks to God for the Church established in China in preparation for these days. The latent spiritual perception of this great nation is being awakened. By joining forces now with God in a renewed devotion and consecration we can bring to

pass a revolution of the spirit that shall overwhelm the forces of evil and go far toward the establishment of God's Kingdom in China in this generation.

The Christians of America must share these dangers and hopes and sympathize with these aspirations. They must not be slow in giving practical expression to their desire to aid in every legitimate way in obtaining the realization by the Chinese people of their rightful aims as a great nation. To the Christian Church in China especially will they desire to give assistance as may be possible that the Church may overcome such dangers as may threaten and may exercise a powerful influence in determining the course of events, and particularly in turning men's thoughts from the merely political into channels through which God's spirit may flow and thus bring about a great spiritual revival. To that end, the North American Mission Boards invite the Churches and missions in China to state fully and frankly their desires and purposes in order that there may result the largest possible measure of co-operation. This is a time when, as never before, the Christian forces must stand together, missionaries and Chinese Christians. The Chinese Christians must find that they can count on the active sympathy and co-operation of foreign Christians in their hopes and disappointments, their national aspirations as well as their personal sufferings.

Reviewing the situation in China in the light of recent developments, the North American Mission Boards working in China desire to reaffirm the actions they have previously taken with reference to these questions, and their continued readiness to advance as rapidly as may be possible and desirable. Among the various matters to which they have been giving attention, they would refer to the following:—

1. In the past two years they have repeatedly expressed their sympathy with China as her people have aspired to realize their national unity with the establishment of a stable and just government, and the readjustment of the treaty relations between China and other nations as agreed in the Nine Power Treaty signed in Washington in 1922. In seek-

ing to give practical effect to such statements, they have made representations to their governments earnestly asking for such action as was required in order to aid as might be possible those who were endeavoring to obtain the fulfillment of those desires for China. They have noted with satisfaction the recent declarations on behalf of the governments of the United States and Great Britain of their readiness to negotiate, either jointly with other powers, or separately, new treaties dealing with the entire subject of the tariff and extra-territoriality. In order that the position of these Mission Boards may be entirely clear, it is re-stated as follows:—

- a. The special privileges claimed by foreigners in China are a target for the Nationalist Party. The history of these privileges is not a matter that need be discussed in this statement. The method of their termination ought to be agreed upon by negotiation on terms of mutual friendliness and good will that equal justice may be done to all concerned. The situation seems to be developing rapidly into one in which the only question will be concerning the new agreements that must take the place of the former treaties. The Chinese people feel that these privileges are derogatory to their national autonomy and independence, and hinder them in establishing the strong civil government so essential to their welfare. The North American Mission Boards working in China, therefore, will continue to do all in their power to support the declared purposes of their governments to negotiate new treaties with China on equitable and reciprocal terms. They will urge that such negotiations be begun as soon as possible.

- b. When the new treaties are negotiated, it will be most important for the missionary forces to make sure that full effect be given to the desire already repeatedly expressed by the Boards that no "distinctive privileges for missions and missionaries as such be imposed by treaty upon the Chinese Government and people." The fact that the rights of Christian missions are included among those claimed by foreigners under the treaties is one of the hindrances to the



progress of Christianity at the present time in China. These rights and privileges of missionaries and of their property and work are such as we trust will be recognized and granted by the free action of the Chinese people and their government.

c. Such measures as may be possible that will carry out the purposes described above should be immediately adopted. The negotiation of treaties must necessarily wait upon diplomatic formalities. The questions involved are of concern to many parties with different interests, which so far as they are legitimate, must be considered by the governments. It is recognized that a government cannot distinguish between different groups of its nationals, and must exercise its natural responsibilities for the protection of all alike. It is also clear that the protection of the lives of foreign missionaries and of the property of foreign missions is dependent not so much upon what Western governments may do for them, but upon the goodwill of the Chinese people and government. Therefore, it is desirable that the missionary boards and their missions in China, while recognizing the rights and duties of their national citizenship, should continue to look to the Chinese government and people for their personal safety and for the safeguarding of the interests of their missionary work, and continue to avoid calling upon their government for military protection.

2. Religious freedom is an issue at stake that is of fundamental importance to the Chinese people and not only to the Christian Church. The North American Churches will continue to support the Chinese Churches in striving to preserve that right at all costs. They are most earnest in asking that no limitation be imposed that infringes upon these elemental rights of men everywhere or that threatens the liberty of men's consciences.

3. It is entirely natural and right that the Chinese people desire that education in all grades of schools and colleges in China should be in harmony with national ideals and culture. The North American missionary boards desire to make it unmistakably clear that the institutions to

which they give aid are not alien in their character and purposes. They recognize the entire propriety of the registration of private schools by the government and of the establishment of educational standards applicable to all schools but they believe that such regulations should allow full liberty of religious instruction and worship in schools supported by private funds.

4. The establishment and development of a Church, naturalized in China, supported and controlled by the Chinese Christians has always been a primary aim of the Christian missions. In the realization of that aim the missionary boards will not falter or hesitate. They call upon their Chinese brethren to assume the responsibilities that must be theirs to carry. They should advise their missionaries to press forward rapidly in accomplishing this purpose. Each Board will welcome definite proposals that will involve the assumption of larger responsibility by the Chinese Churches under the guidance of God's spirit to fulfill their part in the task of evangelizing China's people and will also appeal to American Christians to co-operate more fully and effectively in this work.

The Churches in America and the Churches in China also need to face the hard facts as to the small degree to which self-support and administrative and financial responsibility have as yet been achieved and ways must be found to hasten the genuine autonomy and economic self-dependence of the Church. We must all come to see that the great characteristics needed by the Chinese Church are not in the keeping of the Western Churches and cannot be given to the Chinese Church by them but can only be achieved by the Chinese Church itself by sacrifice, and faith, by toil and struggle and love.

5. The missionaries in China are facing unusual difficulties. Their work in some places is interrupted. Anti-Christian movements have challenged them and often tried their patience by unfair attacks. The loyalty of the missionaries and their unselfish devotion demand strong, effective support from their friends. They should be better supplied

with the means to do larger and more effective work. Moreover, they will need the co-operation of the Boards in making the necessary adjustments in the administration of Church and Missionary relationships, with a view to the earliest possible administrative control of the work and by the assumption of the evangelistic and financial responsibility for it by the Chinese Christians.

6. The increasing anti-Christian propaganda and the use of the public press in China make it important for the Christian forces to increase the production of effective Christian literature. The North American Mission Boards, therefore, would urge upon the Churches and Missions in China, upon the National Christian Council and all concerned the necessity of giving most earnest attention to the discovery of writers and to providing them with all possible assistance in producing the books, periodicals and pamphlets that are needed in the adequate presentation of the Christian Message in these days.

7. For the Christian people in America effective publicity regarding the missionary situation in China is especially needed at this time. The Boards will doubtless give favorable consideration to plans for co-operation in such work. Some of the lines on which the Christian public need information are the following:

a. The interpretation of the present movements in China, their purposes and the possible consequences of their development. While recognizing the danger to the Church and to Christian workers from the extremely radical elements, we must seek to enter into sympathetic understanding of the aspirations for unity in China with justice, equality and freedom.

b. The extent of and reasons for the temporary withdrawal of missionary families from some stations.

c. The trend of the development in missionary work, which needs to be so interpreted as to hold and strengthen the interest of American Churches.

d. China's need for more missionaries, and the great extent of the unfinished task.

8. Believing that the Gospel of Jesus Christ, which is the power of God unto salvation, can become effective in the minds, hearts and lives of the people in China, not in word only, but also in power, and in the Holy Spirit, and in much assurance, and knowing that the resources of God are always released in answer to the united prayers of Christ's followers, a Call to Prayer is issued at this time with the fervent hope that all Christians in America will continue steadfast in prayer, until "God is all 'round us, a breaking sea of love and truth and power."

*Let Us Pray*

That the rulers of all nations may set themselves to learn and serve the purpose of God; that the spirit of justice, righteousness and goodwill may govern them in their social, economic and political relations with the Republic of China.

*Let Us Pray*

That those who lead in the affairs of China may be men of high ideals, pure purposes, and that they may seek divine wisdom for guidance and the Holy Spirit for empowering strength.

*Let Us Pray*

That the Chinese Christians and the Chinese Churches may be given abundant grace, at this time, when their faith in Jesus Christ is sorely tried; that they may be strong in the fear of God and in the love of righteousness; that they may proclaim by word and deed the truths of the everlasting Gospel, and that they may be given some satisfying token of the ultimate triumph with which the Lord shall bless their self-sacrifice.

*Let Us Pray*

That the missionaries in China may have grace to walk worthy of their high calling in Christ Jesus, in every time of trial; that they may bear constant testimony by their work of faith and labor of love and patience of hope in our Lord Jesus Christ, and that they may ever be ready for any sacrifice in order to make known the only true Saviour to the millions of Chinese, confident of His undergirding presence and all prevailing power.

*Let Us Pray*

That the Church of God may see the great need of China for Christ; that she may give more largely of her sympathy, of her thought and of her help for the service of the Kingdom of God in China; that a great number of well-qualified men

and women may offer themselves unre-servedly to do Christ's work in China; and that the Spirit of God may work mightily in the hearts of all men every-where, so that those things which we ask faithfully we may obtain effectually, through Jesus Christ our Lord.

## THE NEW ORIENT

*By Julia Hall Bartholomew*

THE long period of years when "changeless China" was spoken of have forever passed away. Within the past few months radical and startling events have taken place in that vast land, changes quite beyond the thinking of other times. In 1911 Dr. Edward Alsworth Ross brought out a very informing book entitled "The Changing Chinese," but things have now gone farther and faster than even this observant and interesting writer ever imagined. It is altogether natural and quite to be expected that the first reaction to the present situation by all missionary workers should be one of depression, as they realize the magnitude of the present upheaval in China. Although these busy missionary folk have had their minds devotedly concentrated upon their immediate tasks, they have been constantly aware for at least a dozen years, of the murmurings of a huge volcano, yet it has come upon them with a sudden disrupting shock. Their great hope is inevitably weighted down by a drooping of spirits, and a fear of adverse influences. They are certainly entitled to the upholding and encouragement that arises from the faith and optimism of their supporters, who have participated to only a minimum degree in this sudden and drastic change in the whole program of their service.

A clear perspective and a long view may, and there are many who trust that it will, bring great encouragement as a New Nation comes forward. It surely is now emerging in this ancient land that can reach back so far in its history and its culture. Second and sober thoughts may bring much confidence to the missionaries; perchance a real assurance that their work has not been lost in any way. Does not Robert Browning say:—

"There shall never be one lost good!  
What was shall live as before;  
The evil is null, is naught, is silence  
implying sound;  
What was good with, for evil, so much  
good more;  
On the earth the broken arcs; in heaven  
a perfect round."

As time goes on it may be seen quite clearly that China's new day is very largely the direct result of mission work. Just reckoning with educational institutions creates an optimism for the security of the future. The answers to prayers so often come in ways and manners very difficult for human comprehension. The moment of excitement and novelty is invariably quite upsetting; human vision is exceedingly limited.

Fortunately for the reader, there are writers for our periodicals, both Chinese and American, of wide experience and great opportunity, who sound a very clear note as to the aims and ambitions of China's best thought, and most able leaders. One cannot fail to catch the hope that their finest aims may be achieved, and a great united nation may come into being. It is difficult to estimate how vast is the number of young people who are whole-heartedly ambitious for a great new China. It is quite unfair and unwise to imagine that along with these high ambitions many of them do not also possess, and wish to promulgate all of Christian culture that they are convinced will truly raise their nation. When nations forgot or repudiated Christian teaching which they had formerly received, it was quite a different age from the present; they were cut off from physical and intellectual contact in a way that is altogether impossible in this age.

One should not be entirely dependent

for information upon those who report for the daily newspapers, many of whom are without the slightest understanding of the psychology of the situation, and quite unaware of the soul of the race. A missionary of many years' experience must possess a good deal of this power to interpret, which a casual correspondent lacks. It seems possible that, after a period of rest and adjustment of thoughts, many home-coming or retiring missionaries might have a great opportunity before them in the way of producing literature. One can do very much with written words when one has information, sympathy and conviction.

Now and again some of the leading thinkers are pondering whether the Church of Paul has not been a greater factor in American Christianity than the simple gospel of Jesus Christ. At the same time, in taking stock of values, some have found that this civilization has been far outdistancing culture. A recent and forceful writer has said:—"Civilization and culture may be taken to mean, respectively, the external and internal aspects of human achievement of any given age." With all of America's material progress, it is apparent that culture has been much neglected and civilization has been mistaken for it. Perhaps Western Christianity could do no better at this very moment than set about ridding itself of every vestige of the influences of wholesale and compulsory Christianity, that obtained among the boasted Nordics. One is reminded that the Occident has not contributed any of the great religions of the world. Another thought arises in this connection, the spirit growth of the consecrated missionary—generally, does it not exceed that of home-staying souls?

It seems rather likely that it has not always been understood that American customs may not be in the least degree adapted to the Orient; so civilization was taught frequently when only Christ was needed. No particular fault of the missionaries, they were always human, and they were sent out oftentimes to do just that. But they have learned while they taught, and now have something to teach at home, that Christ is the only need.

The whole of the Orient is undergoing a transition similar to a degree to that of China. India is moving marvelously, and at this important time a worker in that land has written a beautiful and compelling little book. "The Christ of the Indian Road," by E. Stanley Jones, is literature that will hold you and help you in a wonderful way. Just a few quoted words may be given here:—

"We want the East to keep its own soul—only thus can it be creative. We are not there to plaster Western civilization upon the East, to make it a pale copy of ourselves. We must go deeper—ininitely deeper—than that.

"Again, we are not there to give its people a blocked-off, rigid, ecclesiastical and theological system, saying to them, 'Take that in its entirety or nothing.' Jesus is the Gospel—He Himself is the good news."

Contact with the Orient has helped America. Missionaries are bringing back much from their experience. And they have accomplished so much more in their chosen fields of service than they can possibly imagine. They have greatly and faithfully been helping the nations in their progress towards a great New Orient.

#### NEW LIFE

The tree is yet bare,  
But from its very heart  
A flush of beauty rare,  
New life—of spring a part.

Thrilled with hope may we  
Go on or start anew.  
In this new life see  
His purpose—and it do.  
—ELIZABETH W. FRY.

# Home Missions

CHARLES E. SCHAEFFER, EDITOR

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## THE APPORTIONMENT

THERE are still a few people in the Reformed Church who do not fully understand the matter of Apportionment. They regard it as a tax or an assessment on a per capita basis and have but slight knowledge of the way it is made and the factors which enter into it. In the Reformed Church the general work of the denomination is done through Boards, of which there are five: The Board of Home Missions, the Board of Foreign Missions, the Publication and Sunday-school Board, the Board of Ministerial Relief and the Board of Christian Education. All of these Boards have been created by the General Synod and make their reports to and lay their needs and programs before the General Synod. That body then adopts a certain amount which is the Budget under which each Board is to operate during the year. These amounts are then distributed among the Classes, based partly on the membership and partly on the spirit of willingness and the ability to give. Each Classis divides its amount in turn among the charges or congregations. Then these congregations raise the money by methods of their own. Most of them make an Every-Member Canvass, in which the amount is in a sense underwritten and then through the weekly offerings and on special occasions and in other ways the amount is gathered in during the course of the year. This is forwarded to the Classical Treasurers who in turn send it on to the Treasurers of the various Boards. The Boards are entirely dependent upon the payment of this Apportionment. They have few other sources on which to draw. In the instance of the Board of Home Missions, the Apportionment is \$496,000, of which amount, however, \$20,000 on the pro rata basis is to go to Catawba College. If this full amount were paid by the

Church the Board would be relieved of its debt and would be enabled to advance its work along many lines. The amount above indicated represents the minimum that the Board should have on its present working basis. As a matter of fact, only about 60% of the Apportionment is paid. As a consequence the Board must go to bank and borrow money to carry on its work. There are only two possible courses open to relieve the present situation—one, to curtail the work, cut off the Missions and reduce the appropriations to the Missionaries; or else have the Church come forward with the payment of the full Apportionment. If the amount were so exorbitant as to render the latter impossible, it would be necessary to resort to the former drastic measure, but the Church has the money. It has the ability. All that is lacking is the willingness. In many instances the people are perfectly willing also to give if they are properly informed and guided. The season of ingathering not only of new members, but also of benevolent moneys is at Eastertime. This season is approaching and every effort should be put forth by pastors and people alike to meet the full apportionment this year before the meeting of the Classes in May. *Satis est*—which means "It is enough." Go and do it.

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Dr. Rufus C. Zartman has accepted the position as Superintendent of the Department of Evangelism. He will enter upon his new duties on April first. A special installation service, inducting him into this new office is being planned. Dr. Zartman will have charge of the work of Evangelism for the entire denomination and will mobilize the Christian forces in this direction.

## NOTES

Miss Mary Miller, the special worker in St. Andrew's Mission, Philadelphia, of which Rev. A. G. Peters is the pastor, is conducting a "Little Church" for children under twelve years of age, during the regular morning church hour. This is meeting with much success.

\* \* \*

The Hungarian Mission in Akron, Ohio, of which Rev. A. Bakay is the pastor, has completed the installation of a new pipe organ and the enlargement of both church and school edifices. The whole undertaking involved an expenditure of \$5,000, all of which was met by the congregation itself which has been showing a splendid spirit of co-operation. The dedication held on Sunday, January 30th, was a memorable celebration. Representatives from eight different local Hungarian organizations, in addition to the local American Reformed Churches and neighboring Hungarian churches, took part.

\* \* \*

During the month of January, Rev. C. G. Beaver, pastor of Heidelberg Mission, Dayton, O., made 137 calls of which 50 were on members and 87 on non-members. Two weeks of Evangelistic Services were held.

Rev. Caleb Hauser, pastor of our Mission at Neillsville, Wisconsin, reports that owing to bad weather the roads were not open for automobiles, and he therefore had to make all his visits, which numbered 51 for January, on foot, walking more than 17 miles one day.

The Mission at Penbrook, Penna., of which Rev. F. M. E. Groves is the pastor, has about outgrown its present equipment, and is now laying plans to secure a building which will meet the needs of the community. A picture of the present church and parsonage is shown.

\* \* \*

We also take pleasure in showing a picture of the new site recently purchased by the Mission at Thomasville, N. C., of which Rev. J. A. Palmer is the pastor.

\* \* \*

The Glenside Mission, Philadelphia, Rev. T. C. Wiemer, pastor, dedicated its new building on Sunday, January 30th. This work was started a little more than a year ago and is full of promise. The architect, Charles F. Rabenold, a member of the congregation, deserves much credit for the artistic and useful designs of the building.



CHURCH  
AND  
PARSONAGE,  
PENBROOK,  
PA.

NEW  
CHURCH,  
GLENSIDE,  
PA., REV.  
T. C.  
WIEMER,  
PASTOR



The new Calvary Church in Lima, Ohio, Rev. E. Bruce Jacobs, pastor, is completed and was dedicated March 6th. The building formerly used by this congregation when it was a Mission, has been removed to the Pleasant Valley Community, near Dayton, O., where it is continuing in the service of the Board.

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Our Mission in Denver, Colorado, Rev. D. H. Fouse, D.D., pastor, has finished its addition to the old church building, which includes a new front and

larger facilities for the Sunday-school and for social purposes. The dedication services will be held on Palm Sunday when Superintendent Horning and the General Secretary will be in attendance.

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The Mission at Lewistown, Pa., of which Rev. F. A. Rupley, D.D., is the pastor, will have a week of special services from March 6th to 13th. The special speakers will be Dr. H. N. Bassler, of Wilkensburg, and the General Secretary.



SITE  
FOR  
NEW  
CHURCH  
AT  
THOMAS-  
VILLE, N. C.

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### THE QUESTION BOX

*In this column an opportunity is given to our readers to ask questions regarding the work of the Church. We cordially invite you to send in such questions as you may want to have answered, for in this way we believe we shall be able to be of greatest service to you. The questions and answers will begin with the next issue of THE OUTLOOK OF MISSIONS.*

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### INTRODUCING NEW AMERICANS TO THE CHURCH

THE work which is being done jointly by the Home Mission Council and the Council of Women for Home Missions in relating newly-arrived immigrants to the churches in the communities to which they are going is a significant illustration of the values of the co-operative method of work. The Bureau of Reference for Migrating People, which operates the plan, is defined as "a chain of contacts which reach from the smallest church in the old country across intervening oceans into the new homeland, providing a welcome for the newcomer to the church of his choice in the community where he proposes to locate."

The names of Protestant immigrants, together with their former church connections, are sent to a pastor of the same denomination in the community to which the immigrant is going. In several cases the local church federations form the point of contact on the field. As a result

of this wise planning, large numbers of immigrants are related to the churches who otherwise would be lost in the confusion attending their arrival.

In their report upon this work last year, the Home Missions Council and the Council of Women for Home Missions, said:

"The fundamental which alone can make effective the fulfillment of our duty to new Americans is the practice of Christian fellowship toward the stranger. The great need is to persuade people everywhere to practice Christianity, simply by expressing the spirit of goodwill and neighborliness to strangers about them. We cannot expect new Americans to come to our churches, to accept in any way our advances, to have any confidence in our sincerity, unless, with preaching Christian brotherhood, we practice it as our Lord did to all men. In churches where this fundamental Christian method has been tried, results have been truly wonderful."

The success of the plan has led to the suggestion that the Federal Council of the Churches might extend the idea by providing an interdenominational bureau for the exchange of information about church members who move from one community to another. It is recognized that the problem of the non-resident member is a serious one. The Federal Council is inquiring into the practicability of some plan for preventing the loss of membership to the churches on account of changes of residence.

—*The Federal Council Bulletin.*

### SERVING THE COUNTRYSIDE WITH AN ADEQUATE RELIGIOUS PROGRAM

*By Ralph S. Adams*

A VERY interesting part of the program of the joint session of the Home Missions Council and the Council of Women for Home Missions in the Schaff Building, January 4-7, were the addresses of several specialists, describing the work they and their co-workers are doing in the country field. Rev. M. V. Van Tassel described the work and the spirit of the community church movement, stating very specifically that com-

munity churches independent of all denominations are never organized in a community unless a request is made of the Community Church Movement by a substantial representation of the local community. The community church is meeting with increasing popularity as a solution to the over-churched condition of our rural communities. Most of the successful community churches are those which are associated with one or more denomi-



nations which can assist them in securing leadership, literature, professional guidance and an outlet for benevolent expression. The pastors of independent churches are almost invariably members of some denomination. This is therefore not an attempt to create an additional denomination, but to bring closer co-operation between existing denominations for more adequate religious service on the local field.

Mrs. Hilda Ives, a Congrégational pastor from New England, described a wonderful piece of work in which she and a few other full-time religious workers are engaged. The type of organization is called the Larger Parish, originated and made famous by Dr. Malcolm Dana, director of rural church work of the Congrégational Church. Mrs. Ives and her fellow-workers serve a rural area covering nearly 1000 square miles, with one large central church plant in the area and numerous smaller outposts or preaching places. The religious work in this area is carried on by a staff of workers which meets weekly to discuss plans, projects and problems and thoroughly to co-ordinate their efforts. One is in charge of pastoral visitation and the general administrative supervision of the parish; another is responsible for the religious education of the parish, and still another for the social and recreational work in the area. All preach at various points each Sunday and all assist the others in their fields of endeavor. They serve the entire area without regard for church members and non-members. Their job is to spiritualize the life, all life, of the communities in that area, and that on an interdenominational basis, for these members of the staff are from different denominations, as are also the congregations that are co-operating in this splendid enterprise. The members of the staff are busy, to be sure, but not any more busy than any country pastor must be today if he would give to his people the services they need. The very desirable feature of this work is its co-operative feature which cuts down denominational competition. It also allows for specialization in the rural ministry which is very essential today, for it is almost impossible

for one man to be an expert in the many lines of endeavor to which he is challenged in the rural community today. By this Larger Parish type of organization, denominational and inter-denominational, it is possible for a man to *do something* in his special field of work while other specialists do likewise in their field. The amount and quality of service rendered by three such specialists in an area is far beyond the accomplishments of three or even a half dozen pastors working independently of all the rest. This seems to be the most hopeful of all types of rural parish organization because of its many advantages.

Prof. Ralph A. Felton of the Department of Rural Community Organization of Cornell University, described a most interesting piece of co-operative work in religious education for country churches by the churches of the city of Ithaca. These city churches have combined in the raising of an interdenominational budget with which they support several full-time teachers of religious education for all co-operating rural communities throughout the country. These lady teachers representing all denominations visit these rural communities regularly each week to give instruction to the children in week day religious education. They likewise assist country Sunday Schools in training teachers and leaders, and help to advise and supervise during the sessions of the Sunday School. During the summer months these same teachers organize and conduct Daily Vacation Bible Schools in these communities and thus make available to small, weak, struggling country churches a high-grade program of religious education with superior instruction. This piece of co-operative effort ought to challenge many of our large sister churches in the city, which are sympathetic and want to be helpful to the needy country churches, but don't know how to proceed. If any are interested, a letter to the writer will bring an immediate response of willingness to attempt to organize such a project.

The subject of *leadership training* for the country church was presented and discussed by the writer. It was brought out that the theological seminaries are realizing the necessity of preparing ministers

especially for the rural ministry and are introducing courses in the seminary curriculum on country life and the country church. Such instruction is being given each year by the writer in each of our three seminaries. Summer schools for rural pastors are being conducted by State Colleges of Agriculture and by some theological seminaries. Leadership training courses for local training are being prepared, and some churches are supplying field visitors or secretaries for this purpose, who visit periodically rural congregations and communities to give instruction in Christian leadership.

Rev. Herman N. Morse of the Presbyterian Church presented the idea of a parastandard for rural church efficiency and explained the important items of such a standard. The writer is having copies of the proposed standard printed in wall-chart size, which can be purchased from the Department of Country Life for the sum of ten cents. Further announcement of this chart will be made later. The need of some standard or goal toward which our country churches might strive seemed very evident, however, so that Mr. Morse's presentation was met with great interest.

Administrative problems, plans and attitudes were presented by Dr. Warren H. Wilson, director of rural church work

of the Presbyterian Church, and the experiences of the Canadian rural churches in their great consolidation project into the United Church of Canada were described by Dr. Colin G. Young of that body.

In many respects this session of the two Councils was the best the writer ever attended. The same remark was made by many delegates who attended other sessions. The country church was given its rightful place in the hearts and minds of the assembled delegates, and rich fruits are bound to result from the interest and enthusiasm created. Many problems and difficulties of the rural church might well have received more detailed consideration, but the reaction of the delegates speaks well for more serious consideration of these problems back home. Let us all take renewed interest, therefore, in our home missions study course of this year—"Our Templed Hills," by Ralph A. Felton—which is a study of the country church and the country community. And let us not be content with the mere study of the course, but let us muster our ability and leadership and serve the rural community where we live, or if in the city, throughout the neighboring countryside. May we have more splendid courses like this one, and more instructive sessions of the Home Missions Councils like the one described above.

#### GLEANINGS FROM THE BULLETINS OF GRACE REFORMED CHURCH, BUFFALO, N. Y., REV. J. WALLACE NEVILLE, PASTOR

##### *Selected for the Teacher*

Happiness is essential to the success of the teacher, and happiness is largely an attitude of the mind. Think of the eager children crowding to you, think of what you mean to them in the days to come, think of all the fathers and mothers who are praying that you will be able to do your best for their children, and you cannot help but go to work this term with a song in your heart and hope in your soul.—ANGELO PATRI.

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##### *The Open Door*

Some are discouraged from proposing to themselves improvement, by the false notion that the study of books, which

their situation denies them, is the all-important and only sufficient means. Let such consider that the grand volumes, of which all our books are transcripts—I mean nature, revelation, the human soul, and human life—are freely unfolded to every eye. The great sources of wisdom are experience and observation; and these are denied to none.—WILLIAM ELLERY CHANNING.

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##### *Bordering the Questionable*

Some things are questionable, others are not. Some things are theoretical, others are practical. In building for the future, we must make sure first of all of our fundamental purpose as a church.

The best churches and church people shall always be our guide and not the basest unless we want to ruin ourselves. It's hard work trying to live a high-grade Christian life and put on a high-grade Christian program and do it in a worldly sort of way. The church is wanted not for its worldliness—that can be found elsewhere—but because of its deep spiritual appeal to the best there is in the heart of man. Pray God that we may keep true to our divine purpose as a Christian church. Undoubtedly, it will cost us something. Such things always have to be paid for.

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“A Church for the Community and for the World.”

\* \* \*

What know we greater than the soul?  
On God and Godlike men we build our trust.

—TENNYSON.

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#### *A New Program for a New Day.*

No generation wants the same as the generation which preceded it. We are serving the people of this day and are glad to adjust our program to their present and future needs. It is a great thing to be a part of an organization that is not unprogressive, but lives the life of its people. The very method of our

church government and church policy makes it possible for us to work out our own program according as our best judgment directs it shall be. Because this is all so much our own proposition we have the courage to go forward with plans for a New Building, one that will make possible the carrying out of an already extensive social, educational, and recreational program for the community. We have the idea quite clearly fixed of a social program for the community. We feel that we know what needs to be done by this church for this community, and as time goes on a still finer service will be in preparation.

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#### *Raising the Budget*

We have an ambition to be known as a church that does things right. If we get what we want we will have to work for it. Our church program is Spiritual, Educational, Social, and Recreational. Nothing short of the best will satisfy. Good things cost money. The church must have a budget, and that budget must be pledged in advance. Everybody should be willing to cooperate. The Christianity of a church that does not pledge its annual budget does not mean anything, either to the member or in the eyes of the world.

## OBSERVATIONS OF THE TREASURER

*J. S. Wise*

THE *Saturday Evening Post* of February 12th contains an interesting article concerning the government loans to our late allies in the World War. The whole argument is based upon actual facts, and not upon propaganda. The facts paint Uncle Sam as benevolent and generous, while the propagandists paint him as a grasping and hardened Shylock. The cartoonist pictures the crowd rushing eagerly to the Cashier's window, while the borrowing is good. He also pictures the same crowd just as eagerly rushing away from the Collector's window, when it is time to pay up. The author's summary of the debtor's viewpoint may be expressed in one sentence: "If the United States had paid the whole

cost of the war from the time she entered, it would have been much easier for every one else." Quite so. Much easier for every one except the United States. He says further, "Not one of the debtors says it cannot pay. They all say *it is hard to pay* and that the United States is hateful for expecting them to pay."

Just as the United States came to the rescue of the fighting nations of Europe, when they had each other by the throat, gasping and helpless, so the Board of Home Missions has come to the rescue of a great many of our now prosperous churches when they were weak, helpless, and in distress. This Board aids the Missions in a two-fold way.

First, it contributes toward their support, and that is supplied by the apportionment. For about five years after the war, due to the increased cost of living, the apportionment was not sufficient to meet the needs. As a result, the Board fell behind and went into debt. That we call the deficit. Had the apportionment been paid in full since 1923, there would be no deficit, and the Board could have increased its work. At present, we are running about even with our income, and if 100% of the apportionment were paid, the deficit would be cared for in a few years.

Second, the Board aids its missions in acquiring suitable buildings in which to do their work. This is done under a separate department with its own treasury. It must stand on its own feet. It receives only about 6% of the apportionment for its Budget, and because the apportionment is not paid in full, this amount is not sufficient to pay the interest bill alone. Notwithstanding this, the Church-building Department has grown from practically nothing in 1886 to the strong position of carrying the financial burdens of the entire Board. It now has Church-building Funds valued at \$568,883.02 and has accumulated sufficient money in addition to this by annuities, legacies, bonds, bank loans and earnings to enable it to show investments of \$1,332,109.81. Furthermore, it not only supports its own work but carries the deficit of all the other Departments, thereby enabling the Board to show a net worth, over all its debts, of \$854,814.29.

This is a splendid and gratifying achievement and ought to command the unanimous appreciation of the Church. It speaks well for the firm foundations laid by the former members and officers of the Board. It reveals a growth far beyond their fondest hopes or dreams. Every Board officer and member had a hand in it. Truly God has greatly blessed the work of the Board!

Since 1920 there has been a steady stream of money from the Forward Movement flowing into the treasury of this department. The total sum of \$671,113.54 was received. Of this \$466,163.70 has already been invested in

many substantial church buildings and the balance, \$204,949.84, we are now applying to the debts that the other participating Missions owe to the Board. The Board had asked the Church through the Forward Movement to give \$2,383,200.00 for this purpose. It received \$671,113.54. Clearly the Church was unwilling to contribute what was believed to be absolutely essential for the best interests of the Missions. Therefore, if the Church-building Department is to render the same efficient service to those Missions who are still in need of it, its income must be increased immediately. Much is still expected from the Forward Movement, but no amount from that source can be depended upon with any degree of certainty.

The Board is confronted with the greatest financial problem it has ever experienced. In order to meet it, preliminary steps were taken about a year ago. A bond issue of \$500,000.00 was agreed upon and last May the plan was approved by General Synod. These bonds are now selling. One-fifth of them are already disposed of and the proceeds applied to the Board's debts. They are not intended to increase the Board's indebtedness but to fund it. They are now selling satisfactorily and we hope to have the entire issue disposed of by the end of the year.

Next to these bonds there is only one other source left to which the Board can turn for quick relief. The Forward Movement, like the war, is over. Reconstruction must begin now. The Government's wealth is tied up mainly in its loans to the Allies. The Board's wealth is tied up in its loans to the Missions. The Government borrowed most of it from the people of the United States to help Europe. The Board also borrowed heavily to help its Missions. If the Government should cancel these loans it would have to tax the people from whom it borrowed in order to repay the amount borrowed from the same people. A veritable "ring around the rosy!" The Board is in a different position. It does not have the power to tax anybody. Therefore it cannot cancel the debts of

the Missions and pay off its own debts at the same time. There is only one thing left for it to do—emulate the example of Uncle Sam and proceed to collect on its investments.

With this in mind the Board adopted a specific policy to meet its needs, the main item of which is as follows:

"That the Mission congregations indebted to this Board be required to make systematic repayments of loans in proportion to the amounts of their loans and their financial ability and that the Departmental Superintendents and the Field Secretary offer such assistance to the Missions as may be required to make such repayments possible, and that a special appeal be sent to the Missions to come to the relief of the Board between now and next Easter."

In harmony with this action all of the Missions having accounts due the Board have been notified and requested to formulate definite plans for their repayment. These accounts are now in the nature of what bankers call "frozen assets" and must be made "more liquid" if the Department is to continue to function properly.

Again like the nations of Europe the reactions from the Missions are not all that we desire. Many of them look upon their debts to the Board as of little importance. Everybody else receives first consideration while the Board, no matter how distressing its situation may be, is expected to wait. Truly it is a long-suffering Board. Let me quote from a letter received lately. I have received many others like it.

"We regret that we are not at the present time in financial shape to send the half-year interest, but will attend to the matter as soon as we are in a position to do so. . . . We have for the last six weeks been engaged in a strenuous campaign to raise the \$5,000 on which the Classis was paying 6% interest for two years and which we are now obliged to

pay. . . . We have paid off other obligations amounting to almost \$3,000 since the day of dedication. . . . It has cost the Home Board very little to get this growing congregation, etc."

I have quoted from this particular letter not because it is unusual, but because it expresses the mind of many of our Missions. They seem to think that the Board profits if they, perchance, succeed. They forget that the Board exists to help. Usually it is their only "friend in need." Of course, the Board rejoices over the success of its missions, but just how it profits I fail to see.

Another letter is more to my liking and I hope it really expresses the sentiment of the great majority of our Missions. It is written by an appreciative elder of a Mission that has gone to self-support recently. He says,

"I wish to thank the Board for their kindness to us during the past twenty-three years. Your final generous act in giving us \$500.00 on our parsonage debt from the Forward Movement funds proves that the Home Mission Board keeps faith with the people it represents."

That, my friends, is what the Board, like the United States Government, is trying to do.

The Board at its semi-annual meeting in January adopted the report of a special Committee on the distribution of Forward Movement funds to the Missions. In most instances the Missions have already received their amounts temporarily in the form of loans so that the matter is very largely one of book-keeping and crediting the Missions with certain amounts allotted to them. If the entire Forward Movement budget had been raised the Missions would have received sufficient help either in the form of gifts or credit which would have met their needs for years to come.

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*"My best wishes and prayers are ever with you for much success in your good work for the Master."* ELSIE K. KOCH, New Ringgold, Pa.

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## THE CITY—THE STRATEGIC CENTER IN NATIONAL MISSION EFFORT

By Rev. John Allan Blair, D.D.

THIS topic ought really to read, "The City the Strategic Center of *Christianity*." A careful study of the important material available brings a conviction that not only the work of the church but the success of the whole Christian enterprise turns upon the city. Without entering into detail, some reasons for this are:

*Population* is flowing to the city with increasing volume. More than one-half of our people live in cities.

*City Standards* control the country. Whether we think of clothes or vices, city fashions rule. Unhappily, what the city touches is often polluted, as a river flowing through a city is changed from sparkling purity to sewage.

*The city dominates the country politically.* We must record unfair and often vicious practices, of which the city is the headquarters. The city usually drags the country down.

*Racial problems* are city problems. The largest number of foreigners are in cities. In the country, a foreigner is soon taken into the local group. In a city, he goes to a colony of his own race.

Our problem is further complicated by difficulties in the churches themselves.

*Shifting populations* mean the decay of constituencies. One of our own churches has been described as "The magnificent figurehead of some wrecked vessel, facing the immigrant tide."

With the decay of constituencies comes the *loss of the community sense*; churches feel that they are in alien territory, with no familiar human contacts.

The "*down-drag*" of a *materialistic point of view* seriously affects churches. Financial standards of success, questions of social prominence, and trust in outward show destroy Christian idealism.

*Crowd psychology* changes individual standards. Low standards are not only endured, but excused, because we are influenced by what the crowd thinks, feels, and does. The mob standard is always lower than that of the individual.

City environment makes it *difficult for*

*the individual to keep morally clean.* Real home life may decay. Emphasis upon superficialities means neglect of the inner life. The feeling that one counts for little among so many brings grave dangers. It is tragically easy to do wrong without one's acquaintances knowing about it. One may also come to believe that no other person cares what becomes of him.

To counteract such influences, there ought to be moral and mental alertness, spiritual passion, true interest in our neighbors, and willingness to adapt work to actual conditions.

*What are the Facts in the Case?*

In many instances, *the church itself is "belated."*

A vital study of one thousand city churches has just been published. In this book, the author (Mr. H. Paul Douglass) attacks the problem of adapting the church to city environment. He comes to the conclusion that city churches are, for the most part, organized and carried on as though they were facing rural conditions. The city has grown; the church in the city remains a rural church.

Mr. Douglass bases his conclusion, apparently, upon the continuance in city churches of the rural types of "organizations." We may add another conclusion. It is characteristic of a rural church that it is a homogeneous group with frequent contacts and common interests. This is not true of city churches. Their environment has entirely changed. No longer do they serve a homogeneous group with frequent, friendly contacts, yet the churches are still as individualistic and self-contained as though they still faced rural conditions. When they think of their "field" they are not thinking in terms of the city. In many organizations, the strongest feeling is, "The. . . . Church must survive and must continue as in the days of the fathers." This means trying to preserve the rural type of church in the city.

Serious results follow. For one thing, *church plants are located in a haphazard way.* Churches were located originally where the congregations lived. If several churches had similar social affiliations, it made no difference; all of them were built in the same community. While this was not so important a generation or so ago, today this condition means competition.

(There is a way out. One church, Methodist Episcopal, has courageously undertaken to build up a new type of membership from its present neighboring population. The plan is highly successful. That church was willing to relinquish its original social inclinations, and to redefine them in terms suited to the people now living in its community. Some of our own churches might well consider this policy.)

It is also true, as Mr. Douglass points out, that even in the churches suffering from community changes, *traditional types of organization* are still preserved. Little "societies" struggle on because former generations established them. Many of these either serve the local needs of congregations, which diminish with the years, or are merely self-sufficient, without great objectives.

There is often the feeling that the *congenial associations* which made the "old church" dear are *more important* than making each church a center of community usefulness.

#### *A Suggested Remedy*

We must learn to *think of our work as a city-wide work.* We must adopt one great, common program in which each church has a definite place. It is unhappily true that Philadelphia itself has never yet developed a real "city" sense. We still think in terms of local communities. Philadelphia churches suffer from the same "complex." This is fatal to Christian efficiency. We must reorganize our work in terms of the whole city.

We need a *thorough-going, expert survey* of our whole field. Men to do this are available if we will call upon them. . . . Such a survey ought properly to be interdenominational.

We need a *survey of each separate church*, examining carefully its records and its present actual results; its resources, the use of its resources, its relation to the present environment, its membership (both as to strength and type), its organization, and its prospects. If each church were to make such a survey carefully and thoroughly, perhaps some of us would feel obliged to "show cause" why we maintain our present form of activity.

Such surveys ought to lead to the blocking out of territory for which one church, or a group of churches, ought to be responsible. We must get rid of competition and work together. Perhaps there ought to be fewer churches and stronger churches. If the way for actual combining of churches be not now possible, then the group in any given territory ought to work as one, organizing a common staff of workers who would minister to the community on behalf of the whole group, apportioning the expense. One thing has always stood in the way of such combination of churches—the feeling that it would mean the elimination of some of us, either from leadership or control. As a matter of fact, the plans above outlined call not for fewer responsible leaders, but for more.

It is the old story of the revolution wrought by the introduction of machinery into industry. Men feared it would call for fewer workers. The fact is that it has enormously multiplied workers. Uniting in a common program would require that present-day leadership be multiplied and specialized. It would also mean that churches now facing decay would really be revitalized, because a great, constructive motive and hope would take the place of present limited conceptions and activities.

We ought immediately to consider a *thorough overhauling and revision of our methods.* We must make new approaches to our old problems. This is particularly true of what we call "down-town" churches, and many of us are in that class. Possibly it might be wise to relocate some churches. If this be done, we ought, instead of fleeing to sheltered nooks, to seek out the highways and fling

out the banner of the Cross where men would be compelled to see it. Each great artery of commerce and communication ought to have at least one such reminder of Christ, adequately maintained and strongly manned.

One more suggestion is that we ought to *stop segregating different nationalities*. We ought to supply efficient ministries for foreign-speaking peoples, but those we win ought to make part of our own congregations. If a program called

for work for which local support is impossible, one or more churches might "adopt" the work as a "branch" of the American congregations engaged in that work. If Christians will not welcome foreigners, no one will. . . . If it be true that the city is the strategic point in Christian Missions, let us face bravely the inadequacies of our present methods, striving to correct any faults and adopting plans big enough and statesmanlike enough to meet our vital responsibilities.

## THE SOCIAL SERVICE COMMISSION

*James M. Mullan, Executive Secretary*

### LIGHTING BEACONS FOR LIBERTY AND LAW

UNDER the above caption, Harry N. Holmes has given an interpretation of the recent annual meeting of the Citizens Committee of One Thousand for Law Observance and Enforcement, at Washington, D. C., which we had the good fortune to attend. For this account of the meeting we are indebted to Mr. Holmes's report.

There were three meetings, a luncheon meeting at noon, a dinner meeting in the evening, and between these a business meeting. Mr. Fred B. Smith, chairman of the committee, presided. Colonel Raymond Robins was the only speaker at the luncheon and for seventy minutes he held the audience with rapt attention as he examined the reasons for what he called America's greatest adventure into the realm of social control, as he termed the Eighteenth Amendment and the Volstead Act. He said the points of greatest strain in law enforcement are these measures, concerning which "we may not be certain of the outcome, but we are certain of our duty. The duty of the citizen is to obey the law, utterly regardless of his own opinion. Prohibition came by the pressure of economic, social and educational forces." Colonel Robins believes that, in spite of the clamor, the overwhelming mass of opinion is in favor of a sober America.

At the business session, the following

resolution was read and unanimously adopted, a copy of which was presented to the President at the White House the next morning by a special committee: "The Citizens Committee of One Thousand, in session in its annual meeting in Washington, D. C., January 6, 1927, expresses its conviction that the continued well-being of the United States of America is vitally related to the spirit of loyalty to the orderly and constitutional processes of government. It believes that our highly prized liberties will only be preserved by a genuine respect for and obedience to law. The Committee notes with satisfaction a statement made by the President of the United States, in his recent message to Congress, as follows:

"The duly authorized public authorities of this country have made prohibition the law of the land. Acting under the Constitution, the Congress and the Legislatures of practically all the States have adopted legislation for its enforcement. Some abuses have arisen which require reform. Under the law the national government has intrusted to the Treasury Department the special duty of regulation and enforcement. Such supplementary legislation as it requires to meet existing conditions should be carefully and speedily enacted. Failure to support the Constitution and observe the law ought not to be tolerated by public opinion. Especially those in public places, who have taken their oath to support the Constitution, ought to be more scrupulous in its obedience.

"Officers of the Department of Justice throughout the country should be vigilant in



enforcing the law, but local authorities, which had always been mainly responsible for the enforcement of law in relation to intoxicating liquor ought not to seek evasion by attempting to shift the burden wholly upon the Federal agencies. Under the Constitution the states are jointly charged with the nation in providing for the enforcement of the prohibition amendment. Some people do not like the amendment, some do not like other parts of the Constitution, some do not like any of it. Those who entertain such sentiments have a perfect right to seek through legal methods for a change. But for any of our inhabitants to observe such parts of the Constitution as they like, while disregarding others, is a doctrine that would break down all protection of life and property and destroy the American system of ordered liberty.'

"The Committee is also glad to note that similar statements have been made by other executives. We believe that whole-hearted adherence to such principles and the loyal carrying out of such policies by our Chief Executive and by all others in positions of public authority will insure our national well-being. We call upon the people of this country, as liberty-loving and law-abiding citizens, to elect and support such public officials as may be trusted to carry out such principles, in order that the beacon light of an enlightened and constitutional democracy may show us the pathway of true national progress, in the midst of the sinister shadows that are cast by those who seek to overthrow our orderly forms of government in order to promote selfish and unworthy interests."

At the dinner meeting, Colonel Patrick Henry Callahan, one of the best known citizens of Kentucky, and a distinguished Catholic layman, presided. Chief guests of the evening were Honorable Curtis D. Wilbur, Secretary of the Navy, Brigadier-General Lincoln C. Andrews, Assistant Secretary of the Treasury, and William Green, President of the American Federation of Labor. Senator Morris Sheppard, from Texas, framer of the Eighteenth Amendment, and Senator Borah, from Idaho, were the speakers of the evening. Senator Sheppard said: "the right of the people to establish government presupposes the duty of every citizen to abide by the law; and, after all, the final test of the efficiency of our Constitution will depend upon the enforcement of law."

Senator Borah, whose fame as a fear-

less thinker and as an eloquent speaker is well known, probably was never heard to a more effective and striking advantage than on this occasion. He spoke for forty-five minutes and thrilled the audience of six hundred people whom he frequently brought to their feet with ringing and persistent applause. He denounced, in scathing terms, the political corruption in recent senatorial elections, and vigorously exposed the lawlessness that is prevalent in the land. With uplifted hand, he said: "So long as this remains a government of law, there are two things to do—enforce the law, or repeal it. It is proposed by certain political leaders and educators to build up public opinion so as to make the Eighteenth Amendment a dead letter—not repeal it, but destroy it. It is proposed to let it remain in the Constitution and, notwithstanding that fact, to nullify it and trample it under foot." One of the most convincing portions of Senator Borah's speech was the criticism of a statement sent out to the country by those who advocate nullification, saying: "The nullification of the Fugitive Slave Law developed men like Abraham Lincoln." "This seems," said the Senator, "to be a clear statement that Abraham Lincoln, as to the Fugitive Slave Law, advocated nullification. The very reverse is true. He gave his life for the integrity of the Constitution. He said, 'I have always hated slavery. We have no right to interfere with it, because it is in the Constitution, but we are by both duty and inclination bound to stick by that Constitution, in letter and spirit, from the beginning to the end.' Let us demand in 1928 that one or both of our great political parties make a clear, positive unequivocal statement in their platform concerning the Eighteenth Amendment and the Volstead Act. If they do not do it—if they will not do it—then let the American people write it themselves."

The Citizens Committee of One Thousand has a great charge and responsibility to relight beacon fires, so that in times of fog and gloom and uncertainty, the way towards a law-abiding, law-observing, and sober America can be seen with increasing clearness.

## A CHALLENGE FROM LABOR LEADERS

**D**URING the annual meeting of the Executive Committee of the Federal Council of Churches last December, held in Minneapolis, a small conference of interested representatives was held with certain of the labor leaders of that city in which the latter expressed their attitude toward the churches in no uncertain terms: "Church bodies have said many friendly things about the labor movement but until church leaders show their friendship for the labor movement by using union labor other testimonials are of little practical value. It was stated that union contractors have done not more than 20 per cent. of the building done by the churches of Minneapolis and that not more than 1 per cent. of the church printing goes to union printers. One of the labor leaders related that he had conferred with four chairmen of church building committees and had been given to understand that union contrac-

tors would have a chance to bid on the building projects under consideration but that nothing had come of it. On one occasion, the labor leaders said, men were brought in from outside the city to work on a church building, when union men in the building trades were walking the streets in Minneapolis."

It was said by these labor leaders that in general the ministers are more sympathetic to union labor than laymen. They explained the reluctance on the part of laymen in the churches to patronize union labor by saying that it is due to a general "open shop" attitude which the churches reflect because of their close relationship to the business community and not to supposedly increased cost. In support of this statement they cited cases in which non-union contractors had submitted bids on the basis of union rates, and then added to their profits the difference between these rates and what they actually paid.

## GIRLS IN PALESTINE

**T**HE English High School for Girls, at Haifa, Palestine, is attended by Moslems and Jews and Bahai, together with Armenian, English and Greek Orthodox Christians. The school believes that all forms of education should rest on the solid foundation of religion. Scripture is given first place in the school curriculum. The rule is that all must assemble in the early morning to ask God's blessing on the work of the day. Those who are not Christians are not forced to repeat words which they do not believe but they must at least adopt a reverent attitude and pray silently if they do not wish to join in the Christian prayers. They must also listen to and take part in the Scripture lessons which are given daily.

No member of the staff and no pupil is

ever allowed to speak disparagingly of the faith of another. "We neither coerce nor persuade our pupils to change their faith," writes the principal, "but feel it is enough to teach the tenets of the Church of England and leave the rest to God."

Parents expect a great deal from this school. "Have I not already paid fifty piastres (ten shillings) for Hannah's education," said an irate Arabic father one morning, "and have I not told you that all this money was not spent only that my daughter may be clever in history and geography but that she should learn first of all to be a good girl? How can you defend yourself, for Hannah has already been two weeks in your school and yet she has shown no improvement at home?"

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*"I have a vision of our society on the One Hundred Per Cent Honor Roll. It is a dream that may come true 'some sweet day.'"*

MRS. P. C. LEHMAN, Apple Creek, O.

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# Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

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## DR. AND MRS. HOY'S VISIT TO JAPAN

IT was a supreme and a supremely-deserved kindness on the part of the Board of Foreign Missions to make possible the presence of Dr. and Mrs. Hoy at the Fortieth Anniversaries of North Japan College and Miyagi College. According to the custom of their lives, they arrived in good time. But the journey and the anxieties of the time had been too much for Dr. Hoy, and he had to spend several days in bed after his arrival. As if the burdens upon his heart were not heavy enough, he received during these days in bed the news of the capture by bandits of Karl Beck and Miss Weil. There were hours of bitter weeping.

However, after about a week both were able to be about. How happy they were to be greeted by those who had been their students and friends many years ago. How fondly they went over the old scenes. How greatly they rejoiced to see what had been built upon the foundations that they had laid amid toil and sacrifice and tears. Their visits to the schools were ovations.

At the anniversary exercises they were honor guests and honor speakers. Dr. Hoy's words as of old were full of inspiration and challenge. How good it was to hear the ring of the old familiar voice once more within the halls of North Japan College. Mrs. Hoy surprised everybody by reading her address in Japanese, after an absence of a quarter of a century.

Gratitude and respect and love filled the hearts of the people of both schools as they looked upon these veteran founders of all that is best in Sendai today. Many were the spontaneous tokens of love bestowed upon them. Their visit was a benediction.

And, finally, how we dreaded to see them go back. But bravely and in good time once more, they started back one bright morning for China. Would they get through in safety? Would they not also be captured? And if they got through, what would befall them amid the awful conditions in China? They have gotten through, though they had to pass through the midst of a battle. God preserved them, and now they are in their field of labor, but without the privilege of labor. Their schools are closed, their work is at a standstill, and they know not what a day may bring forth. May God in His mercy continue to preserve them. May He have mercy upon China.

D. B. SCHINEDER.



DR. AND MRS. HOY ON A TRAIN IN JAPAN, STARTING BACK FOR CHINA

Photo taken by Pastor Jo.

## SOME IMPRESSIONS OF MY FIRST YEAR IN CHINA

Shenchow, Hunan, China.

My dear Friends:

More than a year ago I arrived in this great land of China, the place to which I had for so many years wanted to come. Some of the impressions I received during my first year I feel will be life long.

I shall never forget my first night in Shanghai as I gazed out of my bedroom window, weeping as though my heart would break, for the poor ricksha coolies whom I saw pulling folks about in the streets below. However, later on I learned that they were quite happy and it was only when they had to sit and wait for passengers that they were sad.

Not only did this sight distress me, but also the pulling of large wagon-loads of stones and coal, lumber, etc., one wagon having as many as six or eight coolies pulling it by means of ropes and several pushing in the back. These coolies working in all kinds of weather, intense heat, extreme cold, even traveling with bare feet through ice and snow in the winter time, are most susceptible to pneumonia and tuberculosis and I have been told the average life of the ricksha coolie is just about seven years.

Not only did the coolie class impress me but the unsanitary conditions of these

Chinese people and their homes. I believe this race must be one of the most economical of the entire globe. Practically every family makes its own shoes, sandals, and clothes. They raise their own rice, pigs, chickens, etc., even burning grass and straw to cook their meals. Their homes, especially the country ones, are chiefly made of mud and grass, having little light in them except that which enters through the door and no floor other than that of the ground.

The great amount of sickness here is appalling. Especially are diseases of the eye and skin prevalent. We in America would be terrified to see scarlet fever and leprosy patients walking about in the streets but here one finds just such things. It also gives one an awful feeling to see the dead and dying along the streets on hot summer days without a friend or anyone who is interested in them.

As sad as the above mentioned things are, yet I feel the most awful thing is idolatrous worship. Time after time when going into these temples, one will find folks burning incense and bowing before hideous images of stone and wood, sacrificing food, money and time, just to please these gods. I had the privilege of



INTERIOR OF NEW CHURCH AT SHENCHOWFU, CHINA

attending one of the semi-annual festivals in honor of Confucius, while at Nanking. At this festival there was a trained choir of about eighty voices, who sang very well, but the sacrificing of a young cow, pigs, fruits, vegetables, wine, etc., before the tablet of Confucius and those of his relatives, was a pathetic sight to behold.

Do you wonder that, seeing just such things as mentioned above, one is inclined to be depressed during his first few months in this country?

I fear I have painted quite a dark picture but now for a brighter one. I am glad to say that one has many joys as well as sorrows his first year in China, and one is to find so many Chinese Christians. The Christian Missions have so often reminded me of oases in a desert land. It is a joy to enter the churches and find so many who have forsaken idolatrous worship and have come to know the true God, and to find that these people are just as intelligent and capable

of doing things as are the people of any other nation. Even though the evangelizing of China is a slow and tedious process, yet we have much for which to praise God that some have heard His voice and "have hardened not their hearts."

One sees so many sights similar to those which existed in the time of our Lord, namely, men wearing sandals, donkeys with laden backs traveling the streets; women grinding meal by means of big round stones; high walled cities, etc. I have often felt some of the Bible stories can be much easier understood by these Oriental people than by those living in a modern country such as America.

At the present time China is surely in a state of great turmoil but I feel that out of all of this will come a great blessing to these people and that those who have confessed Christ will be even more eager to serve Him in the future.

Sincerely yours,

RUTH A. HENNEBERGER.

### PRAYER IN SENDAI

THE churches of Sendai observed this year's Week of Prayer in an unusually successful way both as to attendance and as to the spirit that was evinced. As one result of these services the announcement was made at the close of the week that during 1927 all the churches would make a most earnest and combined effort to lay the claims of the Gospel especially clearly before the people of the city.

One evening, when "Foreign Missions" was the subject for consideration and prayer, the Japanese leader began his address by referring to the word *o-kagesama*, which is so often used by the Japanese people. Literally, this word means "honorable shadow," but figuratively it signifies favorable influence brought to bear on a friend's efforts to succeed. This influence, very often, is conceived of as unseen and spiritual. The person who is endeavoring to attain success in his undertaking believes that he is continually surrounded by this silent and favorable influence of his well-wishers.

The speaker applied his illustration to the fact that very many people, known and unknown, have had a hand in leading the Japanese Christians to Christ; but with deep emotion he pointed out that in Japan behind every church and every Christian school and behind almost every individual Christian, there has been standing the great *o-kagesama*, the foreign missionary. He spoke further: "We must recognize this fact with deepest gratitude. It is because God has sent the missionaries to us that we Japanese Christians can today live happy, hopeful, blessing-filled lives. The way to return this unspeakably great favor is to have in our hearts also the spirit which impels believers to carry the Gospel to the ends of the earth. In my dreams, I see the Japanese Church sending missionaries to all parts of the unevangelized world."

If the Christians in America who are making the work in Japan possible might have heard this address, they would surely have been helped to realize more fully the immense *o-kagesama* which

they are exerting upon thousands of Japanese people who are sincerely grateful for this blessing. How humbly thankful the supporters of Foreign Missions may

well be because they are being used of God in a vastly larger way than they can ever imagine.

ALLEN K. FAUST.

#### DR. SPEER PICTURES CONDITIONS IN THE FAR EAST

DR. ROBERT E. SPEER, in an address delivered in San Francisco, upon his return to this country from investigating conditions in certain of the mission fields, said:

"I beg all Americans not to believe the lying phantasies of war-mongering politicians who conjure threats of yellow peril as political fodder. I visited Korea, and I was convinced from what I saw that Japan has the best intentions for the Korean people.

"Everywhere in China we seemed to be walking on trembling ground, but in Japan all was order, progress, stability. I was filled with a profound respect for the Japanese people. Its men of commerce and its educators are grappling with the nation's problems in a most high-minded manner."

Dr. Speer declared that the greatest transition the human race has ever known is going on in China today. In describing conditions in that country he spoke in part as follows:

"Four hundred million people are in the grip of changes over which they have no control. The old empire is disintegrating. There is no central government, even provincial government is swiftly breaking down. Many of the educated Chinese believe their country will revert to village type and that government will have to be built anew.

"One war lord succeeds another and the names on everybody's lips yesterday are today forgotten, and these of today will give place to still others tomorrow.

The chaos is unbelievable. And the poor, patient, peace-loving Chinese people plod faithfully along, ground between the millstones of self-seeking military adventurers and the popular evolution which is taking place.

"We traveled all over the republic, moving in the midst of great armies, our plans and reservations often changed and delayed by vast movements of troops. But, in spite of this, we were never molested and encountered no anti-foreign or anti-Christian feeling.

"Everywhere we found the schools and universities closed. The war lords take all the money and though they had enough for military expeditions, there was none to carry on the educational system so hopefully begun a few years ago.

"These are terrible years for China before the Chinese people learn to face realities. As never before, they need the help and sympathy of the rest of the world. They will have to learn to govern themselves. They will have to build up their institutions. They will have to learn that things are not created just through wishing that they existed.

"We must not expect the adjustment to be made too fast. They are trying to do in one generation what we accomplished in centuries of social evolution. When we are shocked by the labor of mere babies in the match and silk factories, we must remember that our own child labor days are not so far behind us."—*The United Presbyterian*.

#### CHRIST IN INDIA

An English clergyman from Bombay tells of the Hindu University of Benares inviting a Christian lecturer to address its members on the subject of "Christ," and of a Hindu National Congress obviously permeated with the spirit of Christ "where ten years ago the mention of His

name in either case would have led to hissing." A bishop visiting Calcutta, looking at first in vain for any evidences of missionary work in the midst of the great mass of heathenism in that city, was told nevertheless that "Christ has no rival in Calcutta."

## "JUST FOLKS" IN JAPAN

A FEW weeks ago some of you, no doubt, attended "Week of Prayer" services in your respective churches back home. The "Week of Prayer" program is world-wide, as you know, so here in Japan we were praying with you. At home, the services were held in Christian churches; in Wakamatsu, they were held in Christian homes, and on Tuesday evening the chosen home was ours.

Tuesday afternoon we had taken our New Year house-guests—four real, live, genuine American guests straight from Sendai—down through Wakamatsu's rather narrow, rather slushy streets to visit some of our more interesting shops, and we came back home just in time to put the lower rooms in a semblance of order for the meeting. Magazines straightened on the table, gay ribbon and paper from the most recently arrived Christmas package removed from its hiding place under the Christmas tree, the wee daughter's much loved dolls and toys gathered up from various corners, the large, double-folding doors between study and living-room thrown wide open, and chairs (including the laundry bench!) assembled from the entire house. Then upstairs we rushed to tuck the babies in their cribs, but before the last blanket was on the "meeting" began to arrive. In Japan, folks come early and stay late.

The program needs no description here, since all over the world prayers were rising to the Father of us all for strength to carry on our common task, but I want

you to meet some of the folks who were praying here. The leader of the meeting was our old friend, Dr. Anazawa, faithful pillar of the church these many years, his round face beaming, his bearing, as always, one of a sort of happy dignity. Beside him sat Reverend Tan, loved and respected pastor of Wakamatsu Church. And the energetic little old man who seems to pour out his whole heart and soul in the prayer he prays? Who but Mr. Yamaguchi, well known for the zeal with which he preaches Christ whenever and wherever he can. He himself will tell you that this is his chief occupation in life, although, perforce, he must also perform the services of a plasterer, even as Paul made tents. And who the unusually pretty, bright-eyed girl who listens with an intent, almost rapt, expression when Miss Weed sings? Miss Fumi Haga—herself possessed of a clear, sweet voice of considerable range. She would like so much to enter the music department of Miyagi College after she graduates from the Wakamatsu Girls' High School next spring, but she is an orphan and the relatives with whom she lives, although people of some means, have no such ambitions for her. Beside her sits another bright-faced young girl, Fumi Shinjo, whose nimble little fingers love to move over the ivory keys of a piano. Over near the door is Mrs. Nagai, middle-aged and motherly, wide-awake and capable, possessed of the saving grace of humor and an inexhaustible fund of common sense. She



MISSIONARY  
NUGENT, PASTORS  
TAGUCHI AND  
SAITO, AND MR.  
USUKE, ON  
100-MILE  
EVANGELISTIC TRIP

is the newly elected treasurer of the Wakamatsu Church *Fujinkwai* (Women's Club). Beyond her is a comely young woman of serene countenance, Arakawa San, who at Christmas time received baptism. She now looks forward to entering the Bible course of Miyagi College, to prepare herself the better to serve her new-found Christ. In another corner is Miss Tsurunuma, a graduate last year from that same course, now, in her quiet, self-effacing way, serving as woman evangelist in Wakamatsu Church.

Now the eye is irresistibly attracted to a pair of most brilliant red trousers, and behold, we discover Mr. Kato, resplendent in the uniform of a member of a military band. Four years ago, when we first met him, he was a shy, awkward high school boy, with an unquenchable love for a violin. He played faithfully at the special services of the church, his fingers struggling to produce the notes which his ears would tell him were true. A year ago he was conscripted into the army and his talent for music won him a place in the band. Both he and his friend, Mr. Kikuchi, had brought their violins and after the service the delighted audience

listened while they played several duets, very creditably done. The day is not far distant when Japan will no longer need foreigners to teach her Western music. May the day be equally near when she will be ready to teach her own people the surpassing love of Christ.

Here and there were a few faces that were new to us—hopeful sign of a church that is alive to its high task. One was a tired-looking mother with her fat, cuddly baby boy strapped to her back, peacefully sleeping. Who can tell how bright the rays of light this very meeting may have been shedding over the everyday puzzles of her life?

Altogether, some forty people were there. "A very good meeting" we told each other. But what of all the rest of Wakamatsu's forty thousand odd? A small percentage of them have, indeed, been reached and influenced by Christianity, but so very, very many, all of them just folks like those in our home that evening and like you and me, are living out their lives without knowing the saving love and comradeship of Christ.

PEARL GRAUL NUGENT.

Wakamatsu, Japan.

## CHRISTMAS IN JAPAN

THE following editorial was printed in the *Japan Times* for December 25. It caught my attention because it corroborates a feeling I've had myself. It seemed to me that the manifestations of the Christmas spirit were markedly greater this year than last.

"Each Christmas shows that the Japanese people are more and more turning Christian. They may not fully understand the Christian doctrines. They may not quite have the Christian spirit like the people of the Christian countries. But this much is certain, that we have come more and more to take the point of view of Christians. Our conceptions regarding our various customs and institutions, especially our views of public prostitution and the habit of drinking have been greatly influenced by the views of Christians, thanks to the untiring efforts of Christian missionaries in this country.

"Ten years ago our people scarcely cele-

brated Christmas. But today there are many shops on the Ginza dealing in Christmas toys and decorations. Our children of Europe and America await Santa Claus. In fact, Christmas has become one of the national holidays of the country, although not recognized as such by the Government. (Note—This was written shortly before the Emperor died. As his death occurred on Christmas Day, it has automatically become a National Holiday.)

"Christianity can be regarded as a sort of middle ground between Shintoism and Buddhism in that it is free from both the fatuous optimism of our ancient religion and the soul-horrifying pessimism of our imported Hindu religion. We have reasons to believe that, had our ancestors not imported Buddhism from Continental Asia our primitive Shinto religion would have taken a line of development which would have led to a religion, sober





CHRISTMAS  
PARTY  
IN THE  
KINDERGARTEN  
AT  
YAMAGATA,  
JAPAN

and hopeful like Christianity. The seed of our own civilization was of the same kind with that of Western civilization. This largely explains why our people are turning Christian every year, even though the number of church-goers may not have increased appreciably. This influence of Christianity should not be measured by the number of church-goers but by the degree in which our thinking has been altered by Christian faith and morals."

The editorial is I think a challenge to the Church. The Board of Foreign Missions has asked us in the field to cut down our budgets. That means a curtailment of Christian influences. We are like a horse drawing a heavy load up a hill, whose master stops to rest. Not being able to go forward the poor beast

is drawn back by his load. If the master rests too long the horse must begin at the bottom again.

The editor says, "They may not fully understand the Christian doctrines." It is only through the schools and evangelistic work that they may learn to understand. We pray often enough, "that the world be led to Christ." But that prayer without earnest effort, not only on the part of those whose immediate business it is, but by every man who answers the name of Christian, availeth little.

Years ago we heard the slogan, "*Give, give until it hurts,*" to make the world safe for Democracy." Here is a surer and happier way to give to make that dream come true. Will you do it?

Sendai, Japan. ELIZABETH SUESS.

GIRLS' CLUB  
AT  
AKITA,  
JAPAN,  
ORGANIZED  
BY  
MRS. NACE  
AND  
MISS KIMURA



## THE PASSION PLAY IN BAGHDAD

By Rev. Calvin K. Staudt, Ph.D.

"I WANT to go out tonight and beat myself for Hussein." So said our servant one evening during Muharram; and out he went. Whether he joined the company of breast-beaters I do not know, but being a Shiah Moslem he was eligible to take part in the Passion Play which is yearly given during the first ten days of the Moslem month of Muharram by the 60,000 Shiahs living in Baghdad. This miracle play is performed in the court of mosques, of houses and in the streets, and lasts for ten successive days. It is a play for which men are trained and which they rehearse. Each evening additional features are added and the performance increases in intensity until the climax is reached on the last night when all the paraphernalia is used and the men begin to beat themselves until some breasts are bruised and the blood flows; while in the four Holy Cities of Shiah Islam the devotees cut their heads open with swords in order that they may gain a share in the atoning blood of the field of Kerbela.

For ten nights we heard the shouts of the players, the beating of drums and cymbals, the cry of the wailers and the hollow thuds of the breast-beaters. Four times was I able to see this performance, having been invited to the homes of friends where the actors passed and performed. It is not safe for an unbeliever, a "kafir" to be on the street when a Muharram procession passes. In fact, it is not always safe to be an onlooker, of which I have a vivid illustration in a stone which one night came through the window where we were sitting, despite the fact that we were dressed in native costumes and the women of our party veiled.

A fanatical and excited people is brought together and one never knows what they will do. A big sum of money is deposited yearly with the government and is returned only if Muharram passes "without incident." Armed policemen are everywhere to protect the populace and to restrain an actor from "tearing a

passion to tatters." And yet, despite all this protection and all these safeguards people are sometimes killed. Last year a Jew got in the way and was mauled to death. A friend of mine this year saw an actor as he was sawing the air with his sword cut off the hand of a fellow actor in order to give a sense of reality to the scene. Those who take the part of the hated characters never know whether they will come out alive or not; for their role moves the spectator often to such a pitch of passion that they attack them and there are instances where they were beaten to death. Of course, it is not uncommon for a flagellant to die of his austerities.

The Passion Play which I witnessed in Baghdad was in commemoration of the tragic death of Hussein, who was the son of Ali, the cousin and son-in-law of Mohammed. Those who are conversant with Moslem history may recall that after the death of Mohammed his followers became divided on the question of the Caliphate. Those who followed Ali and Hussein became known as Shiahs.

Ali was murdered in Mesopotamia and his body lies in Najaf, the holiest city in the world according to the Shiahs. Hasan, the oldest son, renounced his claim to the Caliphate and shortly afterwards was calised. Then the people of Kufa asked Hussein to come from Mecca and make an effort to wrest the Caliphate from the usurper Yezid. He set out with his family and a few hundred men for Iraq. The people who had asked him to come gave little or no support in battle. Hussein was surrounded; he was cut off from all water supply, and all were killed but himself and his young son. Superstition for a time held back the enemy from attacking the son of Ali. At last an arrow pierced the ear of the child. The spell was broken; they rushed upon Hussein, cut his body in pieces, and carried his head to Mecca. The actual slaying, tradition ascribes to Shimr.

It is difficult to analyze one's feelings

as he looks upon the enacting scenes of what once happened on the field of Kerbela. As depicted in the winding, canyon-like streets of Baghdad a peculiar setting is given to the play. To a light-hearted and casual observer the performance may seem extravagant, ludicrous and disgusting; but not so to a serious-minded person. The pathos of it is profoundly moving. It is a weird, uncanny and dreadful scene in more ways than one. And the onlooker's feelings are stirred to a high pitch, leaving him with an emotional strain that is very exhausting.

In the Muharram processions and plays, suffering is depicted in horrible forms; and not only depicted but actually inflicted. In the world-renowned Passion Play at Oberammergau the actors only portray suffering and take the role of sufferers and of Him who suffered most, but in the Passion play in Baghdad the performers undergo self-inflicted mortification. They voluntarily beat themselves and endure severe suffering, believing, in some vague way, that such action is meritorious—that it pleases God, that their souls are purged and that everything is the better for it.

One night I beheld the processions from the roof of a lofty house, which overlooks a large section of the city. In front of the house was an open space where one of the Muharram bands formed and across which five other processions passed and paused to perform. In each group there were about 500 actors. In one part of the square assembled the effendis in their long flowing robes, so hypocritically respectable, each holding a flickering candle and gently beating his breast. Fine Arab steeds richly caparisoned, filled another part of the square. Flags and banners flaunted in the air. Torches and lamps of every description were carried, the most formidable and diabolic being a wooden crossbar about fifteen feet long holding twenty flaming torches, literally braziers. Crude oil was frequently poured upon them, which produced an ill-smelling smoke and emitted a most savage light. These flaming crossbars were twirled in the air letting sparks of

fire to fall upon the people and scorch them. The wonder is that no one was burned to death and that the city escaped a conflagration.

The breast-beaters stripped to the waist threw up their hands like flails and brought them down with a savage thud on the breast, letting each blow fall exactly on the same spot and shouting in unison as each blow fell "Hussein." The back-beaters, dressed in funeral black from head to foot but having their shoulders bare, flayed their bare backs vigorously with chains to the beating of drums and cymbals. Huddled up, black-veiled women darkened the roofs of houses in the dim light of a crescent moon. Their moans and tears only added horror to the scene. All these sounds and sights made one believe that he was having before him a section of Virgil's Hades or Dante's Inferno.

Presently a signal was given and the men formed themselves into a line for a procession. And it must be remembered that this was only one of about twenty-five similar groups, all formed in the same way. First came banners of green and gold and the infernal lamps and the beaters of drums and tom-toms, followed by the flagellants, the back-beaters, who scourge themselves with chains, and who each night increase the strength of the blow until the blood flows on the last day. On this last day when the coffin of Hussein is carried behind the flagellants, I saw a scene from the latticed window that almost made me faint. A man let himself fall before the coffin and feigned death. This excited everybody; the flagellants lost self-control and began to beat, not only their backs, but also their heads with all their force so that some fell becoming unconscious while the others had to be restrained by force.

The came the horses, bedecked with gold and jewels and heavily caparisoned, and the followers of Hussein who were dressed in green. In this part of the procession is also "*el gubba*," the bridal chamber. Hussein's cousin was to have been wedded on the day of battle and this represents the bridal chamber. Then a cradle follows close to this. Again we meet the breast-beaters, whose breasts

on the last day are swollen and present a ghastly sight.

Lastly, came the actors who took the role of those who were instrumental in causing the death of Hussein. These and their horses are clad in red. Of special interest are Yezid and the false Ibn Ziad under the scarlet umbrella—both of whom must be men of nerve, so threatening are the spectators—and another figure who leads, bound together, a number of captive children who cry and shriek, and the Frank with his sun helmet and black umbrella. But the most hated figure is Shimr, the murderer of Hussein. He is attended by walking acolytes dressed in scarlet who blow long wooden trumpets turned heavenward. He who takes the role of Shimr is paid, it is said, for his life is in constant danger. Once, I saw him attacked by an angry mob to whom the play had become a reality and who saw Shimr no longer an impersonation but the historic person himself. For a moment, the outcome was uncertain, but he was finally extricated by the armed

police and led out of the procession to a place of safety.

The motive, the impelling force of the Muharram plays and processions is religious. They are an outward expression of the pent-up religious feelings of a people deeply religious. The emotions for the moment are true and genuine. They are also actuated by a belief that suffering voluntarily endured is atoning, and that, as a result, God is pleased and they are the better for it.

#### MEMORIAL SERVICE FOR DR. HOY

At the recent meeting of the Board of Foreign Missions, action was taken looking toward the holding of a Memorial Service for Dr. William Edwin Hoy, at Lancaster, Pa., where he received his educational preparation for his long and useful missionary career. Due announcement of the time of the service will be made in the church papers.

## 100 Per Cent Honor Roll

The following Societies are 100 per cent—every member a subscriber to THE OUTLOOK OF MISSIONS:

Salem, Buffalo, N. Y.

Mrs. Geo. Meinke.

St. John's, Bucyrus, Ohio.

Mrs. E. Fledderjohann.

First, Greensboro, N. C.

Mrs. J. T. Plott.

First, Nashville, Tenn.

Mrs. Thomas McIntyre.

St. James, Allentown, Pa.

Mrs. Warren Koch.

First, Easton, Pa.

Mrs. M. R. Sterner,  
Phillipsburg, N. J.

First, Burlington, N. C.

Mrs. Z. A. Fowler.

Grace, Detroit, Mich.

Mrs. L. H. Franks

Waukegan, Ill.

Mrs. S. F. Joyce

St. John's, Whetstone, Ohio

Mrs. C. R. Gibson

R. 4 Bucyrus, Ohio

Zion, Sheboygan, Wis. (J. W. M. S.)

Miss Mildred Schaeve.

Saron's, Linton, Ind.

Miss Bertha Berns.

St. Paul's, Wolf's, Pa.,

Mrs. E. H. Neiman, York, Pa.

Third, Youngstown, Ohio.

Mrs. L. V. Keslar.

St. Luke's, Brooklyn, N. Y.

Miss Kathryn M. Planck.

St. Paul's, East Allentown, Pa.

Miss Sallie Kresge.

Zion's Church, Culver, Ind.

Mrs. Clemmens Miller.

First, Gary, Ind.

Mrs. Chas. Stephan

Christ, Codorus, Pa.

Miss Gertrude Crone

## FOR YOUNG PEOPLE

*Alliene S. De Chant*

*"Camerado, this is no book;  
Who touches this touches a man."*

—WALT WHITMAN,

in his "So Long" to "Leaves of Grass."

RICHARD LE GALLIENNE, in his "Vanishing Roads," in which I found this quotation from Whitman, devotes an essay to "The Man Behind the Pen."

If you would rightly know the real China, not the China of the sensational journal, of the 'round-the-world tourist who lolls in the lobbies of hotels at ports of call, of the business man who exploits, of the gunboat man who knows only Yangtse ports—I would have you reread with me excerpts from compositions yecept "Myself," handed me at our very own Huping. I would have you glimpse the real China, sense truly "the man behind the pen," and reap, withal, one of the myriad blessings that come to missionary teachers "over there."

Lo Ting Yuen, born in 1903, wrote: "Seeing that Christianity is the pressing need of our country as well as of the whole world, I am determined to be a missionary in order to fulfill my two purposes—one is to work for men, and the other is to serve God."

Yu Ren Gieh, born 1902, who wants "to do some work for China," had this to say: "My father's burden of supporting the family was an uphill fight and the

idea of my going to school was hurried down by financial purpose. And so I was sent to a shop for four months to learn to become a merchant to help my father. During the four months I felt there is nothing for me—then I raise up my mind to go to school again. The idea of seeking higher knowledge began to haunt me, so I came home and told the aim to my parents. I studied at Huping primary school for two years and by the final examinations I got the scholarship to study at Huping College. Now I am one of the A-4 class at Huping. I do my best for getting much knowledge in English to do some work for China which I am determined."

And this, from Djang An Ping, an outstanding student at our Eastview Boys' School, Shenchowfu: "What does our country need most? According to my judgment, Christianity is the very important thing she needs most. That is why I am very glad to become a minister. By looking at churches, schools, and hospitals, we can know the true philanthropy of Christians. Today this philanthropy is not an obligation of foreigners, but the duty of our own people. I think that no individual can make our country peaceful except Christ, so that the obligation is put on our shoulders and we ought to do it."

Think on these men "behind the pen." They are the real China.

## WHY! I NEVER THOUGHT OF THAT!

"Ambassadors of goodwill or hate."

"The so-called 'awakening' of China is not an awakening at all. It is a tragic nightmare due to the indigestion of western notions forcibly fed to the Oriental stomach."

The former statement I read in the 17th anniversary year book of the Chinese Students Christian Association of North America, and the latter I read in a pamphlet, "From a Chinese Merchant to His Friend in London," handed me by a wealthy merchantman. And these are words I cannot forget. They haunt me.

There are in America today 2,500 Chinese students. Shall they go back to China "ambassadors of goodwill or hate?" And have our "western notions" really given China a "tragic nightmare" and "indigestion"?

Last year this 17-year-old organization increased its active (Chinese) membership from 721 to 1,274. At the same time, its cooperative membership ("almost entirely American friends") decreased 58 percent—from 1,750 to 738! "Sincere skepticism and the inability to appreciate the Chinese students' viewpoint on

the part of the American public" are given as the reasons for this shameful decrease.

Yes, young people of the Reformed Church—of every church—this is our job! It is very definitely up to us to see to it that these 2,500 students go back to China not agitators, not "hate" men and women, but "ambassadors of goodwill." Nor dare we shirk the responsibility of healing that "indigestion" and of turning "nightmare" into ideals realized!

And how? The association needs our support. It needs \$5,000 to carry on its work this year. We can join the association and be really coöperative if we conscientiously and with an open mind read

its literature and interpret aright the Chinese students' viewpoint. Thus can we bring about an international friendship that shall last—a friendship that has mutual benefits—a friendship without even a hint at "superiority complex" or any "holier-than-thou" attitude.

And when? Tomorrow? NOW!

Your contribution for this worthy work should be sent to Paul C. Meng, general secretary, 347 Madison Avenue, New York City. Let us be as earnest about this problem as we are about a problem in analytics, in science, in a business venture. Yes, far more in earnest, for this affects the world!

DO YOU KNOW THAT

The very first six dollars for the very first Reformed Church chapel in Japan were given by six little Sunday School girls in our Martinsburg, West Virginia, Reformed Church?

The Alumnae of our Miyagi College, Sendai, Japan, have raised more than 6,000 yen (\$3,000) for the "Alumnae Hall that is to be"? (And that 55 cakes, furnished by the missionaries, were among the many "disappearings" at the Alumnae bazaar, anniversary week?)

The Church of Christ in Japan (Reformed and Presbyterian Churches in

Japan) has 40,760 members in 372 churches and preaching places, who, in one year, contributed offerings totalling \$228,606.57?

There are more than 2,500 Chinese young men and women studying in America today?

Our Church has under her care 524 orphans; 216 at Bethany, Womelsdorf, Pa.; 105 at Ft. Wayne, Ind.; 89 at St. Paul's, Greenville, Pa.; 78 at Hoffman, Littlestown, Pa. and 36 at Nazareth, Crescent, N. C.?

A PRAYER

"Take us, Lord, O take us truly,  
Mind and soul and heart and will.  
Empty us and cleanse us thoroughly,  
Then with all thy fullness fill.

"Father, by this blessed filling,  
Dwell Thyself in us, we pray.  
We are waiting, Thou art willing,  
Fill us with Thyself today."

BOARD OF FOREIGN MISSIONS

Comparative Receipts for the Month of January

	1926			1927			Increase	Decrease
	Appt.	Specials	Totals	Appt.	Specials	Totals		
Eastern .....	\$11,699.77	\$257.03	\$11,956.80	\$13,103.37	\$3,101.42	\$16,204.79	\$4,247.99	.....
Ohio .....	7,588.78	1,397.35	8,986.13	7,593.75	787.64	8,381.39	.....	\$604.74
Northwest .....	559.37	32.00	591.37	389.36	105.00	494.36	.....	97.01
Pittsburgh .....	3,319.36	5,378.50	8,697.86	3,114.51	150.00	3,264.51	.....	5,433.35
Potomac .....	2,773.32	954.87	3,728.19	3,656.49	833.12	4,509.61	.....	781.42
German of East.	1,082.25	15.00	1,097.25	893.59	35.00	928.59	.....	168.66
Mid-West .....	1,647.32	29.00	1,676.32	2,124.55	50.00	2,174.55	.....	498.23
W. M. S. G. S. .....	.....	5,151.85	5,151.85	.....	9,040.40	9,040.40	.....	3,888.55
Miscellaneous .....	.....	148.00	148.00	.....	558.50	558.50	.....	410.00
Annuity Bonds .....	.....	1,000.00	1,000.00	.....	1,000.00	1,000.00	.....	.....
Bequests .....	.....	600.00	600.00	.....	775.00	775.00	.....	175.00
Totals .....	\$28,670.17	\$14,963.60	\$43,633.77	\$30,875.62	\$16,456.08	\$47,331.70	\$10,001.19	\$6,303.76
					Net Increase.....		\$3,697.93	

# The Woman's Missionary Society

FLORA RAHN LENTZ, EDITOR,  
311 MARKET ST., BANGOR, PA.

---

HE SHOWED THEM HIS HANDS AND HIS SIDE

JOHN 20:20

IF we have never sought, we seek Thee  
now;

Thine eyes burn through the dark, our  
only stars.

We must have sight of thorn-pricks on  
Thy brow,

We must have Thee, O Jesus of the  
Scars.

The heavens frighten us, they are too  
calm;

In all the universe, we have no place,  
Our wounds are hurting us; where is the  
balm?

Lord Jesus, by Thy Scars we claim  
Thy grace.

If, when the doors are shut, Thou draw-  
est near,

Only reveal those hands, that side of  
Thine;

We know today what wounds are, have  
no fear;

Show us Thy Scars, we know the  
counter sign.

The other gods were strong but Thou  
wast weak;

They rode, but Thou didst stumble, to  
a throne.

But to our wounds only God's wounds  
can speak,

And not a god has wounds but Thou  
alone.

EDWARD SHILLITS.

## EDITORIAL

THE Woman's Missionary Society of  
Pittsburgh Synod has maintained a  
fine record in undertaking advance proj-  
ects. First of all the Synodical Society  
was organized in advance of the W. M.  
S. G. S.

During its long history, but especially  
in more recent years, it has carried for-  
ward important Synodical projects in  
addition to taking its full share in the  
budgeted work of the Woman's Mission-  
ary Society of General Synod. This year  
a Reading Circle has been arranged for  
the members of the Synodical Society.  
An Educational Committee, Chairman,  
Mrs. D. J. Snyder, has selected the list of

books and arranged a system of merits  
and recognition.

In our Woman's Missionary Society  
of General Synod we have been tardy in  
this matter. Most of the leading denom-  
inations have reading courses and the  
subject was proposed and frequently dis-  
cussed. The action of the Woman's  
Missionary Society of Pittsburgh Synod  
is probably responsible for bringing the  
idea to a head. At the recent meeting of  
the Educational Commission, action was  
taken and a committee appointed to  
arrange a suggested Reading Course for  
members of the Woman's Missionary  
Society of General Synod.

## NOTES

The address of Mrs. Persis Schramm Lentz is changed to 313—9 River Street, Baghdad. During this year of language study, Mrs. Lentz and Mrs. Thoms, principal of the Girls' School, have taken a house adjoining the Girls' School. Mrs. Lentz writes that they are comfortably settled in their new home.

\* \* \*

Miss Stella Sato, a member of our Japanese Mission, San Francisco, at present a student in Ursinus College, attended the recent Student Conference at Milwaukee, Wisconsin. The *Ursinus Weekly*, in a recent issue, gave excerpts from her interesting report of the Conference.

\* \* \*

Mrs. F. R. Casselman, General Thank-offering Secretary, finds that residing at Mercersburg offers splendid opportunities for friendly association with the students from foreign countries attending Mercersburg Academy.

\* \* \*

Mrs. Anewalt's interim visit in Los Angeles gave several opportunities to further the missionary interests of the Church. Mrs. Anewalt, with Rev. and Mrs. Edward F. Evemeyer, were guests at the Federation of Japanese Churches of Southern California, where Mrs. Anewalt made an address.

Aside from the missionary occasions, several pleasant social functions were given in Mrs. Anewalt's honor. Among these was a reception by the Woman's Missionary Society of the First Reformed Church and an "At Home," at the residence of Mrs. Anewalt's brother, Mr. Lichtenwalner, when thirty-eight friends, formerly from Bethlehem and Allentown, came to greet Mrs. Anewalt.

In the report of the Educational Institutes, if space allowed facts instead of figures, there would be pages of interesting incidences to record. For instance, in reporting the Institute at Nashville, Tennessee, one Institute, with twenty-eight present, appears in the report as one of the small Institutes. The speakers, Miss Greta Hinkle and Miss Elizabeth Miller, say that they found at Nashville a group of people so responsive and enthusiastic that they themselves caught a new enthusiasm.

The congregation is largely of Swiss descent, devout and well-informed, with a *Reformed Church Messenger* in every home and a Woman's Missionary Society with every member a subscriber to the *OUTLOOK OF MISSIONS*.

\* \* \*

In the January meeting of the Woman's Missionary Society of First Reformed Church, Los Angeles, Mrs. Anewalt listened to the minutes of the first meeting of the organization. The Secretary read these minutes to remind Mrs. Anewalt that exactly six years had passed since she had organized the society.

Luncheon was turned into a party. The fellowship dolls were exhibited and named. One was named for Mrs. Anewalt, one for Mrs. Creitz, of Reading, and one for Mrs. Myran, of Pittsburgh.

\* \* \*

Miss Emma Sweigert, missionary in India under the Presbyterian Board, has recently returned to her home in Philadelphia, Pa., on her first furlough. She is a member of Calvary Reformed Church, Rev. Frank H. Fisher, D.D., pastor. Her first address was made in Dr. Fisher's church, on Foreign Mission Sunday.

### THE 1926 EDUCATIONAL INSTITUTES

*Directed by the Woman's Missionary Society of General Synod*

The Educational Institutes, held in 33 centers, distributed over 5 Synods, were attended by 2905 women. In attendance, the Institute ranged from 13 to 209. The five with the highest attendance were in the following Classes: Mercersburg, 209; East Pennsylvania, 177; Philadelphia, 130; Indianapolis, 125; Louisville, Ky., a Society-at-large, 150.



## THE SEASON OF BLANKS

OFFICERS and Departmental Secretaries in the local Woman's Missionary Society have a distinctly special season added to the set-apart seasons which revolve about house cleaning, vacation time and Christmas Holidays. This begins when the blanks for the respective departments begin to reach the officers and secretaries. Miss Elizabeth Zimmerman, General Statistical Secretary, has been very clear in her printed directions, (February OUTLOOK OF MISSIONS). Because of this we believe there will be no confusion unless it is over the thank-offering blanks. We glean this possibility from the general chairman of printing. She reports having received repeated requests for thank-offering blanks as early as November. The

thank-offering secretaries believe they must report to the Classical Secretaries immediately after the ingathering. This is *not the fact*.

The local treasurer forwards the thank-offering after the ingathering to the classical treasurer, but the report of the ingathering is sent to the classical thank-offering secretary at the same time as the other filled-in blanks—immediately following the annual meeting in March. This method makes it possible to report belated thank-offerings, received up to the time of the annual meeting. March 31st marks the close of the fiscal year in the local society. All reports must be in readiness by that time to forward to the classical secretaries.

## THE PRAYER CALENDAR

Guess what? Who, do you think, wrote the prayer for the April page of the Prayer Calendar? No other than our very own president, Mrs. Lewis L. Anewalt, Allentown, Pa. Weren't we proud to have her represent us at the anniversary celebration in Sendai, and aren't we anxious to hear all that she has to tell us about our splendid schools, the faculty, the students, the alumni—in fact there are so many things we hope to hear that we fear we shall overwhelm Mrs. Anewalt with questions.

But there is another interesting feature in connection with this April page. Mrs. Annetta H. Winter, formerly G. M. G. Secretary of the W. M. S. G. S., in a letter dated January 3, 1927, wrote, "I wonder whether you would like to know

that when you look at the picture of the Bible Woman's Training School, Yochow, you are looking at our front porch and a wee bit of our living-room, as well as Miss Bailey's room upstairs. The side which shows most is the school—the guest-room, chapel and dining-room downstairs, and a dormitory and sewing-room upstairs. The front is occupied by classrooms downstairs (the chapel is also used for classes) and a dormitory downstairs. We fly the flags on the pole—formerly the five stripes, but now the red flag, for, of course, we are Southern and that seems to mean Bolshevistic."

At the present time this school is closed and Mrs. Winter has gone to Sendai, Japan, to assist in the work at Miyagi College.

## AN EXPLANATION

In the October, 1926, issue on Page 469, our readers may recall an editorial analyzing our subscription list. Among other things we said: "The OUTLOOK OF MISSIONS goes into 35 States. There are no subscribers in Canada. This is explained by the fact that the German language prevails among the members of the Canadian Church."

Our attention has been drawn to this statement by a member of the United

Church in Canada (composed of the Congregational, Methodist and Presbyterian Churches), who feels it may have given the wrong impression. It was commonly understood by our readers that the "Canadian Church" had reference only to the Canadian congregations of our own denomination. In the latter, the German language is used very largely, and for that reason the statement as quoted above was made.

EDITOR.

## PIONEER DAYS IN HOME MISSIONS

*Interesting Incidents in the Early Experiences of Rev. D. B. Shuey, D.D., First Superintendent of Missions in the West*

*By Clara Shuey Utz*

"SUCH stories!" groaned George in disgust as he flung his book aside. "They might feed such things to little kids, but not to a fourteen year old," he continued mentally. "Nothing like that could really happen—bears talkin' an' such junk! I like exciting things that really could happen."

Suddenly George's countenance brightened as he glanced toward the library where grandfather was just leaving his desk.

"Grandpa," he called as he pulled two chairs together. "I liked your war stories the other day. Won't you tell me some more?"

Grandfather eyed his eager grandson earnestly and replied, "This time I'll tell you some stories about peace."

"Are they true?" queried the youthful one.

"True and as exciting as the war stories," replied the sage, so the two settled themselves for a cozy hour of leisure, and grandpa Shuey began—

"It was during the summer of 1875, just before my senior year in the Theological Seminary at Lancaster, Pennsylvania, that I was working for a book concern in Philadelphia. I had made good, and the company offered me a regular job, with a salary of \$1200, and all expenses paid."

"Did you take it?" interrupted the youth who was beginning to think in terms of jobs and salaries.

"No, my heart was in the ministry, so I returned to the Seminary where I was graduated the following spring."

"Well, then you could get a good job as a preacher," continued the logical boy.

"I did, sonny, I did. I accepted a call from a nearby charge where I ministered unto two congregations—one at Quarryville, Pennsylvania, and the other at New Providence."

"What did they pay you — about \$1500?"

"No, no. My salary of \$500 and parsonage was not a small one at that time."

"That must o' been a long time ago," moaned George.

"Over fifty years, my boy," replied the older one. "Your grandmother and I were happy in our work, but our labor there did not continue long, for in 1883 we moved to Emporia, Kansas, where I supplied a mission church as well as undertaking the task of Missionary Superintendent in the West."

"Were there cowboys and Indians in Emporia?" asked George, his eyes wide with excitement. "And did you have Indian massacres?"

"Oh, no. Emporia was quite as civilized a town as any in the East, but we did have difficulties in getting located. We had furnished an eight-room house when we were first married, and after all our furniture was moved into our new home—a four-room house—there wasn't any room for us, not even up



REV. D. B. SHUEY, 1882

toward the ceiling. From Tuesday until Friday, I searched for better living quarters. This time our home had six rooms and we settled, comfortable and happy."

"Did you have a big church?" continued the questioner.

"No, the church building was small and the membership, too. Most people went West for financial reasons, not spiritual ones, and our task was to minister unto the faithful and endeavor to interest others."

"Were the church members rich?"

"No, they were hard-working, honest people who did not wish to neglect their spiritual lives. During the two years that I supplied them they struggled hard for their meager incomes and gave most liberally accordingly. The Mission Board was the financial backing of the church, but the people were worthy. They paid \$100 a year toward my salary, and the Board paid the other \$500."

"How much did you get for being Missionary Superintendent?"

"That was the rest of my job, young man."

"Did you only get \$600 altogether?" inquired the bewildered lad. "That wasn't much more than you got in Pennsylvania."

"No, it wasn't any more, for in Kansas I had to rent a house. The money wasn't paid as regularly, but the field was great and the laborers were few. We learned the meaning of economy in those days. Your grandmother darned and patched,

and patched and darned to keep our little ones clothed. Many were the little dresses that passed from oldest to youngest, or as far down the line as there was anything left to pass. She prepared simple, nourishing foods, and our family thrived, through the grace of God. At one time it was almost twenty years between your grandmother's visits to her native county in Pennsylvania."

"But, grandpa, the missionaries in foreign countries come back in five or seven years, don't they?"

"Yes, George, but we were not given furloughs, nor did we have the necessary railroad fare for such a vacation."

"What did you have to do as Superintendent of Missions?"

"I traveled in six States, preaching wherever groups could be gathered and organized churches when the groups were large and strong enough to shoulder the responsibility."

"You got lots o' train rides then, didn't you?" said the youth, who was eager to travel.

"Yes, but I did much of my traveling on foot. Most of the trains ran east and west, and I had to go north or south from railroad lines as best I could. People often took me in wagons, and I frequently traveled on horseback. We held services in sod houses and homes, and I held my first baptism out there in a stable, because the family had no house."

"Were you really in sod houses?"

"I must tell you one experience I had



ST. PAUL'S REFORMED  
CHURCH, EMPORIA  
KANSAS

looking for a dug-out. I had been summoned by a family to come and baptize the children and hold services. I went as far as I could on the train, then took the stage. We traveled for a long time, seeing nothing but the broad level prairie, when at last the driver stopped and called 'Here we are!' I looked about but saw nothing but prairie land, such as we had been traveling over for many hours. 'Where is the house?' I inquired. 'Somewhere out there,' the driver replied and went on his way.

"There were no signs of life around, so I headed east, the direction I knew I ought to travel. There was no sun that day to serve as my guide, but I knew that the wind had been blowing from the south, so I walked with the wind blowing against my right side. Finally it began to grow dark, and I was still wandering over the prairie, when I discovered a cattle track. I knew that this track would lead somewhere, so I followed it. At length I found myself on the roof of a dug-out, so I walked around to the entrance, and was happy to learn that I was at the very home for which I had been searching."

"When the sun did shine, weren't your trips over the prairie hot?" considered George.

"Very hot. The temperature often hovered near the 100° mark. One time, when the temperature was about 98°, I was traveling by foot across the prairie. Streams were rare and water was only tantalizing when it wasn't fit to drink. I had eaten my dinner at the railroad section house that day. At last I sighted a stream of unclean water, which was too wide for me to cross. I followed the stream for some distance and at last found a place where I thought I could jump across. I threw my bag to the other shore, only to find that I couldn't follow the bag. After a while, I found a pole, put one end into the stream and swung myself over to the other side."

"Oh, grandpa, I didn't know you could pole-vault," laughed George.

"I had to that time," smiled grandpa Shuey. "I continued my twelve-mile journey, and welcomed the sight of a house in the distance. There I stopped and asked for a drink.



REV. AND MRS. D. B. SHUEY, 1927

"'What is your business?' the woman inquired, as she offered me a cup of water.

"'I'm a minister,' I replied.

"'Of what church?' she continued.

"'The Reformed,' I answered.

"'Oh, why can't we all belong to the same church? Why can't we all be Lutherans?' she lamented.

"When I reached my destination that evening, the group had gathered for preparatory services and communion was administered the next day. There was no place in the house for me to sleep, so I made my bed in a grain shed."

"Grandpa, did you have any cold or windy trips?"

"Both, my boy. One time after a morning service up in Nebraska a man took me in his wagon to a town twenty miles away, where I was to preach that evening. We faced the cold winds all the way. My friend got out and walked to keep warm, but I was too stiff and cold to walk. When we reached our destination my whiskers were frozen stiff and it took sometime to thaw them out. The people with whom we stayed burned corn for fuel.

"Corncobs, do you mean, grandpa?"

"No, corn on the cob. It made a tremendous fire, but it didn't last long. I preached in the Presbyterian Church that night, and when bedtime came, I wasn't warm yet. We got the buffalo robe from the wagon and put it on top of the other bedcovers. It was midnight before I began to feel warm. . . . As to the wind, I had some experiences with that, too. The strongest wind I ever en-

countered was when I was making a short trip of three miles from one home to another. I had borrowed a pony at the first place, and started south to call at the neighboring homestead. The pony galloped, but to me it seemed that it was just jumping up and down rocking me back and forth. He evidently made headway, though, for we presently came to the neighbor's home. Your grandmother, too, found the wind opposing her that day," grandpa continued reminiscently. "Rain-water had been scarce, and accompanying the high wind was a terrible rainstorm. She grasped this opportunity to catch water. She battled with the wind and carried a large cedar wash-tub to the side of the house, but as soon as she released her hold on the tub, it was carried one hundred and fifty feet where it was caught in a barbed wire fence. She tried again with a heavier tub, but this followed the other. After a third attempt there were no more tubs, so she went without rain-water."

"Didn't you have any town churches, grandfather?"

"Yes, a great many. Some of them which were struggling missions at that time are now strong, self-supporting churches. Church-building funds gave them their start, but these have long since been paid back and used as funds for other churches. Five weeks after Oklahoma was opened by the government, Dr. Love and I went down to Guthrie. The home-steaders had swarmed

along the territory border, waiting until the land could be claimed. They rushed in, staking off land in the country and forming towns and cities. We found Guthrie a city of vice. The best corners were all occupied by gambling tents or cheap theatres. We helped to set up two tents, and on Sunday Dr. Love preached in one and I preached in the other. We had large audiences at both places, and the people were eager listeners. Some years later I returned to Guthrie and found that on the location where we had preached large churches had been built, and the districts of evil had been replaced by banks, stores and other prosperous business enterprises. The gospel of Christ had been victorious."

"Grandpa, we have so many churches around here that it seems queer to think that people had to work so hard to start them. I never thought about it before, but somebody has to keep them going, too, don't they? When we boys are the men of our town, I wonder whether we can help our churches prosper, as the men did long ago."

"George, that is all up to you. Do you think you can 'carry on'?"

"Of course," replied Young America.

At this point mother entered and said, "I've called to supper three times."

"Say, grandpa, those were *real stories*," George exclaimed admiringly.

"They must have been if George didn't hear a call to eat," laughed mother.

### MONTHLY QUIZ

1. *Of the total cotton and sweet potato crops raised in the United States, what proportion is raised by the Negro race?*
2. *Read the quotation from Prof. Kelly Miller's article in the Manufacturers Record of August 5, 1926. To what race does he refer?*
3. *There is something special noted from six Educational Institutes. Name the institutes.*
4. *Relate Dr. Shuey's experience in finding the sod house.*
5. *What two Reformed Church ministers went to Oklahoma five weeks after it was opened to homesteaders? What conditions did they find at Guthrie?*
6. *What is the greatest handicap in developing Southeastern Idaho?*
7. *Mrs. Anewalt addressed what Federation of Churches?*
8. *What Japanese student do we mention in this issue? Why is she mentioned?*
9. *Who was boiling apple butter during a preaching service?*
10. *Which Synodical Society arranged a Reading Circle?*

## SECURING RURAL LEADERSHIP

By Dr. W. C. Hughes

THE 1920 census shows the number of Negroes living in Southern rural communities to be 6,661,332. This population is confined almost entirely to the South Atlantic, the East and South Central division of our states. In these states we have 915,595 farmers, which is an increase of 70,515 over 1910.

The large movement of the Negro from the South to the North did not seem to affect Southern farming communities as much as has been generally supposed; nor did the tremendous swing of the nation's population from open country to urban centers affect the Negro population in any wonderfully large way. The census shows the decrease of rural Negro folk to be 3.4 per cent. or 234,876. But out there in the "sticks" as we are pleased to call the country side, we have no finely spun system of Eugenics to limit the membership of our households, so that with the migration reaching its peak by 1920, I have a suspicion that if a census were taken now we would find that six years were nearly enough to account for at least a hundred thousand youngsters.

Contrasting that group of Negroes who have been taught by that craze which has swept millions of America's rural people to the cities with that other and large proportion of the race who live in the country, Professor Kelly Miller of Howard University says in the *Manufacturers Record* of Baltimore, Md., August 5, 1926—"When the impulse of the World War shall have spent its force and Northern industries shall have settled down to their normal ways, Booker Washington's philosophy will be found to be basically sound as a comprehensive policy for most of the Negroes. The Negro will always be at a serious disadvantage in the cities on account of the attitude of the white working man.

"Commerce, manufacturing and commercial pursuits lend themselves to labor organizations where the white man claims a monopoly based on racial prerogative. This is true in America, Australia, Can-

ada and South Africa, and in all parts of the world where there is the conflict of color. When we turn to the country situation it is entirely different. He has neither the intolerance of racial rivalry nor the relative disadvantages which confront him in the city. The farming industry does not lend itself to labor organization. The markets are color blind. The price of produce has no relation to the color of the producer." Mr. Miller writes near the conclusion of his article—"The Negro race will most likely overcome its present commercial handicap by engaging in the farming activities in a business-like way. The white race acquired its business ability by long proprietorship as farm owner and manager."

This plunges right into the heart of our rural problem—"The Negro race will more likely overcome its present handicap when they learn."

*What Are Some of the Handicaps?*

We have 212,365 Negro farm owners in the South but we have 701,471 tenant farmers; when you count women and children engaged in this occupation, these figures might easily be multiplied by four. Their crops are principally cotton, sweet potatoes, rice and tobacco.

Of the total cotton crop raised in the United States, the Negro raises 39 per cent.; of the sweet potatoes 21 per cent.; of the tobacco 10 per cent.; and of the rice 9 per cent.

Of all our agricultural pursuits, tenant farming, cursed as it is by primitive plantation methods, is at the bottom. And next to this misfortune is an utter lack of diversified farming—with these two evils we can associate nearly all of those handicaps which make the Negro of the rural South the most challenging missionary opportunity of this land.

With the plantation and the one crop system of the South is associated "debt" and its twin brother, "poverty," the cabin and its lack of sanitation, privacy, cleanliness and in most cases incentive to decency.

In the large plantation sections there is usually no home garden, which of course means unbalanced diet with its serious consequences to the family and especially the children.

Facilities for the proper type of the most rudimentary education are luxuries shared by only a *very* few communities.

We have benefitted wonderfully by the Rosenwald School, the Smith Lever Act, State and United States Home Economic Workers, and Farm Demonstration Agents, but withal, we must not deceive ourselves—these only touch the fringes of a great problem.

In our Negro farming communities the church is led by a woefully inferior ministry, in far too many cases a ministry that is not even a little bit above the level of the people in standards and ideals.

The marvel of the rural dwelling Negro in the South, is his religious vitality. You must agree that any group of people who for 300 years have worshipped God, in the shanties which they call churches and have had as their religious diet once a month preaching by an absentee pastor whose major qualifications for leadership are a good pair of lungs and a good voice, must have amazing religious vitality. The fact that their empty souls find some nourishment in the husks upon which they must feed, is the most insistent call I know to the missionary agencies of the church.

### *Buildings and Leadership*

To us it is apparent that the religious and missionary problems involved in these communities resolve themselves into questions of buildings and leadership. Some definite steps have been taken to provide for both of these.

In our leadership program we conduct summer schools for the training of rural pastors.

We have directed as many as three schools during the summer with an average attendance of perhaps forty men. At the present time we have two large summer schools. To these schools the ministers' wives are welcome and some of them come.

At first it was our policy to bring the better prepared rural pastors to these

training centers but we have learned that most of our country preachers who have had some training, regard the country appointment as a temporary assignment that they may get experience in dealing with folk and be the better prepared for a city job, "the ever enticing goal of larger opportunities."

Because the men who will remain in our country appointments are for the most part those who have not enjoyed school advantages, we are making it our policy to bring these men into our training centers and give them the benefit of the courses we offer. It is not at all easy to adapt a course to men who have had such limited advantages but we believe we are going forward with a considerable measure of success.

Our course consists of Religious Education, giving prominence to the play-way, Home Gardening, Animal and Poultry Culture; Horticulture; simple courses in health, including first aid in sickness or accidents, a little dietetics, how to make a sick bed, how to take the pulse and register temperature; the care of infants. We teach simple methods in constructing sanitary out-buildings and what to do in an inexpensive way to improve the home and the church buildings.

In this work we have had at several of our schools the assistance of Tuskegee Institute and we usually get a state farm and home Economics demonstration agent to assist us.

Our faculty is drawn from the very best men and women we can secure.

We grant scholarships on the nomination of the District Superintendent which cares for board and lodging and railroad fare one way.

A scholarship averages \$19.00 and to date we have granted about 700. It is our purpose to keep in touch with these men as they go back to their fields and attempt to put in practice what we have taught them.

At one of our summer schools for rural pastors the men who had attended the previous year were asked what they had done during the year to improve their

charges. Here are two answers which are typical:

"From a pastor serving a town church."

- Established a playground.
- Improved the church grounds.
- Put a new wire fence around the church proper.
- Installed a stereopticon and began using illustrated lectures.
- Organized a club for girls.
- Started a reading circle.
- Installed a telephone in the parsonage.
- Put on the Every Member Canvass System.
- Organized a Teacher-Training Class.

"From a pastor serving a charge in the open country."

- Organized a Community League.
- Remodeled a school building.
- Built a bridge across a creek in order to afford one section of the parish easier access to church.
- Held a farmers' conference.
- Organized a Teacher-Training Class.
- Made out a recreational program and had some kind of a young people's function every Saturday afternoon.

#### *Training Lay-Workers*

Experience has taught us that we must do more than reach the preacher.

In most of our rural communities there are frequent changes of ministers and because we cannot give all of our pastors the benefit of these training schools a change in pastorate often means the complete collapse of what has been well begun in a charge.

In addition to the training school for pastors we propose during 1927 to carry a training program down to the people.

We have selected forty-one centers in Mississippi, Louisiana and Texas where at each place we expect to put on a Three Days Institute this coming summer.

For each Institute we will carry a faculty of three trained persons.

These centers are selected with a view toward bringing six or more churches together.

The persons to benefit are to be the pastors, Sunday school workers, Young People's Society Workers, and any who

are interested or might be made to interest themselves in some type of social or community program.

One month before the Institute, a questionnaire will be sent to the pastor. This questionnaire is prepared so as to get down to local problems and when properly answered the team will know the needs of the churches and communities they are serving. No institute will be conducted unless the information necessary to an intelligent discussion of the local situation is in hand.

We propose to invite churches of other denominations to these institutes.

#### *Daily Vacation Bible Schools*

We have attempted to develop a number of Daily Vacation Bible Schools in the open country but have had no noteworthy success.

The country child must work in the fields and there is much for him to do in the cotton raising sections during the summer time.

We have secured some pleasing results in the large sized towns.

The open country church has made very little progress since the Emancipation.

In the nation at large 5 out of 6 pastors live in the towns or cities and preach in the country where they do not live. These absentee or part-time leaders have not advanced the church very far. This is terribly true among my people and this with the fact that the Negro is and will be for the next one hundred years a man of fields, makes this condition one that we must face with the best we have and in the spirit of wholehearted service.

May I conclude this address with this challenge? It has grown out of my attendance upon the American Rural Life Conference which met in Washington, D. C., in the month of November.

I saw the thorough-going manner in which the leaders of this movement approached the problems of rural America and the strong men who were giving themselves to this cause and I asked myself and I ask you now: Why cannot the Home Missions Council take the leadership in bringing together our Negro



leaders in a movement that will face squarely our rural masses and their needs. And why cannot there be a general church movement to deal with those interests which are peculiarly the problems of our Negro people?

Can we not during this year have an assembly of rural leaders, lay and min-

isterial, to which our White friends will contribute of their experience, good judgment and anything else they may have, and by so doing give heart to seven millions of people and encouragement to the few Negro leaders in rural life who are struggling against odds that almost overpower them?

### WAITING FOR WATER

**I**N reply to a request for some news of the Mission at Kimama, Idaho, Mrs. C. H. Riedesel says: "If we could only report some success in this mission field, but, alas, everything is so poor, so humble and there is no growth to report.

"For twelve years we have been looking forward to irrigation and recently we were confident that in the near future the government would give us the precious water. But the pre-election promises of our representatives in Washington were ambiguous and not at all as we interpreted them at the time. The water will be directed to other channels before we get it here. Our members are very much discouraged."

The following is the first of a series of sketches. It is written by the eldest son of Rev. and Mrs. Riedesel.

#### FROM IDAHO

The Mission of which I write is composed of two congregations and is spread over a large territory. Services are held in seven different places to serve the members of two congregations. This makes it difficult on many occasions for the pastor to get to an appointed place at the appointed time. On one of these occasions the weather was exceedingly disagreeable. About two inches of snow had fallen on very dry, frozen ground. The snow was followed by a wind, such as can blow only over an open prairie, where there is nothing to stop its violence. This wind was at its worst when the pastor set out, at noon, for the little pioneer school house in which he was to hold his afternoon service. I accompanied him to drive the car and assist in any other way in which a boy of my age could be of help. The wind blew the snow in terrific blasts against

our windshield. In spots, where the earth was bare, the wind gnawed at the dry, frozen ground, and carried it away with the snow, until the white drifts became brown and ugly, and the feathery flakes in the air were displaced by stinging particles of sand and grit. The snow melted as it struck us and our car, but the sand and dust did not! It formed a muddy paste all over the car, our clothes and our faces. The air was so dense with snow and dust that we could not see the road ten feet ahead of us, and the wind was so violent that our open car could hardly pull against it. We made slow progress, but we kept on; the pastor would not think of turning back, although I felt him shiver and heard his teeth chatter. On and on we went, while the wind grew fiercer and the dust thicker. It blinded our eyes, and stung our faces like a million needles. After almost two hours of this slow progress, we arrived at the schoolhouse. It was empty of course; nobody would turn out on a day like that. We got back into the car and drove to the nearest home. The people were at home, and had a houseful of company. A houseful did not mean very many in this case, for the house was only a two-roomed shanty, and could truthfully have been called full without any people in it at all. However, there were eight in the one room, and when we got there, there were ten. We were given a hearty welcome. Nobody had expected us to make the trip on such a day. However since we were there, "just come right in, and we'll have church here," they said. So we did. Now the woman was cooking apple butter. A large kettleful was bubbling merrily on the stove. Should she suspend operations during the service? She couldn't very well, for

there was no place to set the kettle, and the fire had to be kept up to keep the room warm. So all during the service the woman sat by the stove, and stirred the apple butter. At the same time she held the baby on one knee, and trundled it up and down. While she did this, she also had to keep on replenishing the fire, for the sagebrush fuel burned away very rapidly. The aroma of the boiling apple butter seemed to add a certain spice and interest to the meeting, and everyone seemed attentive to the sermon. There was an atmosphere of pious and sacred communion with the Creator.

During the pastor's prayer, however, there came a hitch. As was the custom, everybody stood during the prayer. Even the woman with the baby stood in silent reverence and did not stir the apple butter. Now the prayer was long, and the apple butter was getting very thick, and dangerously near to scorching, but it could not be stirred. If ever any woman prayed with the pastor at any time, I am sure that woman did. It was not a foolish or selfish prayer, but the sincere and humble petition from the bottom of her heart that the Lord would keep her precious apple butter from scorching, until she could resume her stirring. Her prayer was answered. The same length of prayer which endangered the apple butter, had its effect upon the sagebrush fire. After the first brilliant blaze, it too, sank low in humble reverence, and gave off no heat to affect the apple butter.

After the prayer, the entire assembly joined in singing "Nun danket alle Gott." The woman sang with a spirit which showed she was in earnest.

At the conclusion of the service everyone was invited to stay for supper. The thought of turning out again into the howling weather would have made it easy to accept, but the pastor graciously declined, saying that we were a long way from home and night was approaching. Once outside, and on the way home he confided to me that a primary reason for his declining was the fact that the rest of the company, who showed no intention of leaving, would more than do justice to the probably limited larder. With the wind in our favor, we traveled

rapidly and arrived home shortly after nightfall.

Many times since then, when I sat through long prayers, and listened through long sermons, or when, like Robert Burns, I kept my eyes and attentions on the lady ahead of me, instead of on the preacher, or, when I listened to the sparrows in the eaves, or wondered how many cubic feet of air space the dome above me contained, I have remembered that small, crowded kitchen on that blustery November day, and wished that I could always be as sincere in my worship, and receive as much real benefit from church attendance as I did then.

G. R.

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## Literature Chat

CARRIE M. KERSCHNER

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"MUCH credit is due the literature Secretaries, who are untiring in their efforts," says the Report of the Board of Foreign Missions in the Acts and Proceedings of the Eastern Synod. While this referred particularly to the OUTLOOK OF MISSIONS, we add a fervent "Amen" to the statement. A well-informed Secretary of Literature has kept in touch with the "Chat"; she knows what is available, as well as the price. We have been pleased with the sale of Prayer Calendars and as this "Chat" goes to press the supply is almost exhausted. That means that about 15,000 women and girls are each month offering the same prayer for the same definite objects. The results can never be tabulated!

March is to be known as Stewardship month. Many societies are using Stewardship Packet No. 4, 15c. It is hoped that during this month there will be some special classes in this interesting subject. The following books are suggested: "The Way to the Best," 25c; "Stewardship in the Life of Youth" (New), \$1.00; "Stewardship for All of Life," 75c. Stewardship plays: "The First Fruits" is a splendid interpretation of

stewardship. It is particularly suitable to give at a Sunday evening service. For all scenes two readers with clear, distinct voices and a quartet or chorus are required; other characters are the Priest of the Temple, six Jews, Women, Nobleman, Men Servants, Rich Young Ruler, etc. It is proving popular, and the price is 10c. "Starting Right" is a simple dialogue on stewardship which presents in dramatic form the Christian ideals which confront a newly married couple as they plan the use of their income. Two young people, Jack and Jane, should be carefully selected to present this play, the pure motive of which is instructive. Price, 15c.

If one may use orders as a criterion, hosts of women, girls, and children are now engrossed in that interesting subject, "The Moslem World." Have you gotten the "Tests"? They will help you keep up with "modern" methods in education of which we hear so much. There is no excuse for our programs being "antique" in character, when such a simple outlay as 5c will aid you in being modern. With "Tests" at 50c a dozen, you can afford to have the interest of your entire missionary society aroused!

"Moslem Women" sells for 50c paper; 75c cloth. "How to Use," 15c; "Young Islam on Trek," 60c; "Suggestions to Leaders," 15c; "Moslem Faces the Future," 60c paper; \$1.00 cloth (for reference and advanced study groups); "Two Young Arabs," 50c; "Friends of the Caravan Trail," 50c; "Tales From Moslem Lands," 40c; "Lands of the Minaret," 50c.

Quite a number of societies are closing their study of "Our Templed Hills" by giving one of the plays, "The Crossroads Meetin' House," 10 or 12 characters. 35c; or "Real Work," 4 characters, 7c, 4 for 25c.

Leaders of Mission Bands, Junior Societies, Intermediates, and school teachers will welcome the Picture Map of North America, just off the press today. It is printed on a heavy paper and is a Decorative Map planned to interest Junior and Intermediate boys and girls of church schools (vacation, week-end, and Sunday), public schools, Junior Endeavors, and Mission Bands.

With it comes an insert sheet of twenty-two outline sketches illustrating phases of life in various sections of North America, and types of Christian work going on there. These sketches are to be colored, cut out, and pasted on the map. Suggestions are given for the coloring. Price, 50c.

Eastern and Potomac Synods order from Carrie M. Kerschner, 416 Schaff Bldg., 1505 Race St., Philadelphia, Pa. All other Synods order from the Woman's Missionary Society, 2969 W. 25th Street, Cleveland, Ohio.

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## Girls' Missionary Guild

MISS HELEN TRESCHER, Secretary

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### NEW GUILDS

Trinity Reformed Church, Allentown, Penna. Counsellor, Mrs. Hunter Foreman; President, Miss Althea Bleam. Organized December 8, 1926, by Mrs. W. F. Curtis. 12 members.

Emmanuel Reformed Church, Abbotstown, Penna. Counsellor, Miss Margie Kepner; President, Miss Goldie See. Organized January 10, by Mrs. A. P. Frantz. 7 members.

Zion's Reformed Church, Baltimore, Md. Counsellor, Mrs. Robert Marley; President, Miss Elizabeth Dennis. Organized January 10, 1927, by Mrs. Robert Marley. 10 members.

Grace Reformed Church, Pittsburgh, Penna. Counsellor, Mrs. R. C. Ziegler; President, Miss Alberta Hogue. Organized January 7, 1927, by Mrs. R. C. Ziegler. 8 members.

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### NEW MISSION BANDS

Zwingle Reformed Church, Monticello, Wis. Leader, Miss Genevieve Crouch; President, Miss Helen Zweifol. Organized November 19, 1926, by Miss Crouch and Miss Muehlmeir. 10 members.

First Reformed Church, Indianapolis, Ind. Leader, Miss Emma Heidergott; President, Howard Huessing. Organized November 28, 1926. 35 members.

St. David's Reformed Church, Hanover, Penna. Leader, Mrs. C. H. Wentz; President, Miss Ruby Sterner. Organized June 20, 1926, by Mrs. E. M. Sando. 22 members.

Second Reformed Church, Dayton, Ohio. Leader, Mrs. Newton Stewart; President, Norma Stewart. Organized January 2, 1927, by Mrs. Leich and Mrs. Stewart. 14 members.

Emmanuel Church, Nuremberg, Penna. Leader, Mrs. George Moore; President, Mrs. George Ansbach. Organized November 27, 1926, by Mrs. Moore. 23 members.

## The Mission Band

LUCY WELTY, *Secretary*

### THE KING'S HIGHWAY

#### PART III

##### *Our New Red Car*

**H**URRAH for our new Red Car! How happy every one is! It was made especially for the Little Pebbles. We crowd around on the first day when it is brought home. We are curious to know all the parts and how they work. We watch and listen as our chauffeur touches a key here and a lever there, all interest and anticipation. Softly the engine purrs and quietly we move along. No one minds the bumps and the stops, as the road is new and there are many strange and curious things to see. We cross rivers and mountains, pass beautiful lakes and fruitful orchards. We get

hungry or thirsty and then we produce our nickels and dimes for drinks and ice cream—for what is a ride without eats! On we go and happy we are as long as the road is new and the nickels and dimes hold out; then, when we get tired, our chauffeur takes us home.

Did you ever think of our Mission Band as an automobile? We are delighted with it while it is new, and eager to ride out on the King's Highway. We enjoy it for a time, because of its very newness. But after a while it grows old, like our car, and we get tired. We enjoy giving our nickels and pennies at first, but there comes a time when we would like to spend them for sodas and gum. It is then our leader gets tired and says, "Oh, what's the use? We might just as well go home!"

What is the matter with us? Why are we so soon tired of traveling the King's beautiful Highway? It is because we let selfishness creep into our hearts. We want to go only where we can be entertained—like the *new* rides or the *movies*. We want to spend for candy or for pleasure the pennies that would keep many a child from going to bed hungry.

Is it fair to Jesus? Would Jesus treat us that way? We want to be happy, but look for happiness in the wrong place. The greatest joy comes from loving others and doing something to help them, and we can help them a great deal by coming to Mission Band and learning about them, for then, I am sure, we shall *want* to give our pennies and our nickels to help and try to get others to help. Then the smile will come back to Jesus' face, for He, too, will be happy—for He is only happy when we are traveling His beautiful Highway.

### OUR MAILING LIST

Please note that the mailing list of THE OUTLOOK OF MISSIONS is closed on the 15th of each month for the issue of the following month.



## THE YOCHOW LADIES' AID SOCIETY

**D**ID you know that we have a Ladies' Aid Society in Yochow? Its real name is Gin Deh Whey, which means "The Society to Promote Virtue."

Over the front part of one of the street chapels is a room to which thirty or forty Christian women come every other Wednesday afternoon. The room is furnished with a cupboard for materials, two large work tables, chairs, and benches.

The time for the meeting is three o'clock, but already at two-thirty some of the women come. Immediately, materials are brought from the cupboard, and sewing, knitting, embroidering, and crocheting begin. As fingers fly, there must needs be talking, good-natured bantering, and laughing, and so one of the aims of the Society is reached—to provide social intercourse for the Christian women, so that they may know each other better and feel more closely bound together. Tea is always on the table to increase the feeling of sociability.

Quilts, rag rugs, book markers, bibs, rag dolls, aprons, wash-cloths, and towels with crocheted edges, and caps, are made and sold by the women, who thus receive a small profit. In this way, a second aim of the Society is reached; namely, to acquire means for helping

some of the worthy poor of the community. Last year, during the famine, the Society not only gave out funds, but also provided materials for doing cross-stitch work and then sold the finished products, so that some of the sufferers would have a way of gaining a scant living.

At four-thirty work is put away, a short business session is held, followed by a devotional half-hour of hymn-singing, Scripture reading, prayer, and a talk by one of the teachers from the Bible Woman's Training School. So the attempt is made to lead the group closer to Christ.

The Wednesday afternoon when there is no meeting of the Society is reserved for calling. By twos and threes the women visit homes, inviting people to attend services and trying to interest them in the religion of Jesus Christ.

The Wednesday before Christmas, Miss Bailey and I entertained more than forty of the members at a party. We played games until time for the real part of the party—the eats. We all enjoyed it, I am sure, and hope that it will be the means of drawing us closer together and closer to the Master Whom we have promised to serve.

ANNETTA H. WINTER.



PRIMARY DEPARTMENT OF ONE OF THE SUNDAY SCHOOLS AT YOCHOW CITY, CHINA, IN MOTION SONG

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*For the Board of Home Missions.*

I give and bequeath to the Board of Home Missions of the Reformed Church in the United States, of which Elder Joseph S. Wise, of Philadelphia, Pa., is treasurer, the sum of \_\_\_\_\_ dollars.

*For the Board of Foreign Missions.*

I give and bequeath to the Board of Foreign Missions of the Reformed Church in the United States, of which Rev. Albert S. Bromer, of Philadelphia, Pa., is treasurer, the sum of \_\_\_\_\_ dollars.

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